DOCUMENT RESUME

ED 249 125 SO 015 888

AUTHOR	Hartoonian, H. Michael, Ed.; Thompson, Claud, Ed.
TITLE	Rethinking Social Education: Ideas and Recommendations from Wingspread.
INSTITUTION	Wisconsin State Dept. of Public Instruction, Madison.
SPONS AGENCY	Johnson Foundation, Inc., Racine, Wis.; Wisconsin Univ., Oshkosh.
PUB DATE	83
NOTE	180p.; Based on Wingspread Conference "Future Directions for Social Studies Education" (Racine, WI, August 1982).
PUB TYPE	Collected Works - Conference Proceedings (021) -- Viewpoints (120)
EDRS PRICE	MF01/PC08 Plus Postage.
DESCRIPTORS	Citizenship Education; Citizenship Responsibility; Core Curriculum; Curriculum Design; Curriculum Development; *Educational Change; *Educational Needs; Educational Objectives; Elementary Secondary Education; *Futures (of Society); Interdisciplinary Approach; *Social Studies; Teaching Methods

ABSTRACT

Results of a Wingspread conference which focused on future directions in social studies education are presented. Part 1 contains the personal statements of conference speakers. Topics include the restructuring of social studies, what social knowledge is of the greatest worth, how to best prepare enlightened citizens for the 21st century, four possible futures for social studies, and schools in a new age. Part 2 contains essays that resulted from small-group conference discussions. Essay themes include social studies for assertive citizenship, elements of a successful social studies program, worthwhile knowledge for the 21st century, future directions, and problems which must be solved. Part 3 contains recommendations, including: (1) social studies education should have a common curriculum emphasis within a diversity of instructional patterns; (2) the major goal of social studies should be civic literacy; (3) an interdisciplinary approach should be used; (4) teachers must create and use educational research; and (5) the scope of a quality social studies program must address the holistic goal of developing enlightened citizenship. (RM)

****
* Reproductions supplied by EDRS are the best that can be made *
* from the original document. *
****

ED249125

U.S. DEPARTMENT OF EDUCATION
NATIONAL INSTITUTE OF EDUCATION
EDUCATIONAL RESOURCES INFORMATION
CENTER (ERIC)

☐ This document has been reproduced as received from the person or organization originating it.
☑ Minor changes have been made to improve reproduction quality.

- Points of view or opinions stated in this document do not necessarily represent official NIE position or policy.

"PERMISSION TO REPRODUCE THIS MATERIAL HAS BEEN GRANTED BY
Michael Hartoonian

TO THE EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)."

RECEIVED
DEC 22 1983

RETHINKING SOCIAL EDUCATION:

IDEAS AND RECOMMENDATIONS FROM WINGSPREAD

EDITORS:

H. MICHAEL HARTOONIAN
CLAUD THOMPSON

1983

*Based on Wingspread Conference "Future Directions for Social Studies Education," (Racine, WI, August 1982).

Wisconsin State Department of
Public Instruction, Madison.

SO 015 888

EDUCATING FOR ENLIGHTENED CITIZENSHIP

What knowledge is of most social worth? How should this knowledge be structured and presented to students? How can enlightened citizenship be restored as an important goal and purpose in public education? These and other questions were the central focus of a recent Wingspread conference on future directions in social studies education in which educators, business and political leaders, parents, and others discussed what social studies education should be in the last decade of the 20th century and beyond.

TABLE OF CONTENTS

Foreword ii

Participants iv

Part I - Building a Bridge to the Future 1

Foreknowledge and Ombudspractice - Paul F. Brandwein 4

What Social Knowledge is of the Greatest Worth? - H.S. Broudy 28

Beyond the Widening Horizon: Rethinking Social Education - H. Michael Hartoonian 34

Four Futures for Social Studies - Irving Morrissett 65

Knowledge, Enlightened Minds, Social Worth - B.J. Mauer 77

Schools in a New Age - Norris Sanders 83

Part 2 - Transforming Social Studies 107

Social Studies for Assertive Citizenship - James Snavely 116

A Pursuit of Social Studies Schooling in the Coming Age - DeAn Hansen 131

A United Future for Social Studies: A Negotiated Breakthrough Agreement - Nancy Bauer 137

From Information to Knowledge in a New Age - Carole Hahn 148

Reorganizing A Profession - Richard E. Gross 156

Future Directions for Social Studies Education - B. Robert Tabachnick 162

Part 3 - Recommendations 166

FOREWORD

In August of 1982, a national conference on social studies education was held at Wingspread, the Johnson Wax Conference Center, in Racine, Wisconsin. This conference was the result of a year of planning and discussion on the part of the Wisconsin Social Studies Committee, (an advisory group to the state social studies supervisor), the Wisconsin Council for the Social Studies and the Wisconsin State Council on Economic Education. The impetus for the conference came from many sources. Certainly, the attention which has been given to curricular revision and change by the several national studies of the American high school and Project SPAN of the Social Science Education Consortium is one source*. But, in addition to national considerations, it was also the case, in Wisconsin, that the state education agency wanted to evaluate the quality of general education and believed that it might begin with the social studies.

The ideas, essays, and recommendations presented here reflect formal presentations, small-group discussions, and follow-up meetings held in Wisconsin and other states. This volume is divided into three parts. Part 1 contains the personal statements of conference speakers designed to allow participants to look at a wide range of possibilities, issues, and dilemmas in social studies education. These statements attempt to present a challenge to educators within a larger educational and societal framework. Part 2 presents a set of essays that resulted from the small-group discussions which took place at the conference. They are the work of the several chairpersons who also served as essay authors. Part 3 contains a set of recommendations based upon the essays and the other discussions held throughout 1982 and 1983.

The editors wish to thank all those who participated in this process; particularly the authors of the papers presented in this book. A special thanks is also due to the coordinators of the Wingspread Conference including Henry Halsted, Kay Mauer, and Vicky Everson.

Editors: H. Michael Hartoonian
Wisconsin Department of Public Instruction
Madison

Claud Thompson
University of Wisconsin
Oshkosh

*Funding provided by the Johnson Foundation, Inc., (Racine, WI) and Wisconsin University at Oshkosh.

***See, for example, the May 1982 issue of Educational Leadership (ASCD) and Social Studies in the 80s edited by Irving Morrissett (ASCD).**

Wingspread Conference

RETHINKING SOCIAL EDUCATION: A NATIONAL CONFERENCE FUTURE DIRECTIONS FOR SOCIAL STUDIES EDUCATION

August 15-17, 1983

PARTICIPANTS

1. Charlotte C. Anderson
American Bar Association
1155 East 60 Street
Chicago, IL 60637

2. Lee Anderson
Political Science Department
Northwestern University
633 Clark Street
Evanston, IL 60201

3. Nancy Bauer
8511 Navajo
Philadelphia, PA 19188

4. Mary Bills
League of Women Voters
625 W. Washington Avenue
Madison, WI 53703

5. Daniel Boorstin
3541 Ordway Street, N.W.
Washington, DC 20016

6. Paul Brandwein
Box 236
Unionville, NY 10988

7. Harry Broudy, Professor Emeritus
Dept. of Educational Policy Studies
University of Illinois
Champaign, IL 61820

8. George Conom
602 Maynard Drive
Sun Prairie, WI 53590

9. Kathie Cruikshank
Mineral Point High School
706 Ridge Street
Mineral Point, WI 53029

10. Sam Davis
Arrowhead High School
Hartland, WI 53029

11. Kenneth W. Dowling
Dept. of Public Instruction
P.O. Box 7841
Madison, WI 53707

12. Shirley Engle
2116 North Sheffield
Chicago, IL 60614

13. Phil Ferguson
Waukesha Public Schools
222 Maple Avenue
Waukesha, WI 53186

14. Tia Bojar
Cardinal Stritch College
6301 North Yates Road
Milwaukee, WI 53217

15. June Gilliard
Jt. Council on Economic Education
1212 Avenue of the Americas
New York, NY 10036

16. Christopher Grikscheit
848 Jenifer
Madison, WI 53703

17. Richard Gross
Professor of Education
Stanford University
Stanford, CA 94305

18. Drue Guy
Acting Superintendent
Racine Unified Schools
2220 Northwestern Avenue
Racine, WI 53404

19. Carole Hahn
Division of Educational Studies
Emory University
1364 Clifton Road, N.E.
Atlanta, GA 30322

20. DeAn Hansen
School of Education
University of Wisconsin
River Falls, WI 54022

21. Michael Hartoonian
Dept. of Public Instruction
P.O. Box 7841
Madison, WI 53707

22. William Hill
Wisconsin Council on
Economic Education
200 N. Jefferson Street
Milwaukee, WI 53202

23. Robert Johnson
Vocational, Technical, and
Adult Education
P.O. Box 7874
Madison, WI 53707

24. Jim Kraft
West High School
1200 West Wausau Stret
Wausau, WI 54401

25. Steve Landfried
2657 Milwaukee Street
Madison, WI 53704

26. Margaret Laughlin
School of Education
University of Wisconsin
Green Bay, WI 54302

27. Dimitri Lazo
Alverno College
3401 S. 39 Street
Milwaukee, WI 53215

28. Olive Leary
13335 W. Watertown Plank Road
Elm Grove, WI 53122

29. Bruno Mauer
Rickert Industrial Supply Co.
2942 North 117
Milwaukee, WI 53222

30. John McDonnell
School of Education
Beloit College
Beloit, WI 53511

31. Mike McKinnon
Parker High School
3125 Mineral Point Avenue
Janesville, WI 53545

32. Irving Morrissett
Social Science Education Consortium
855 Broadway
Boulder, CO 80302

33. Russell Mosely
3209 Lake Mendota Drive
Madison, WI 53705

34. Clarence Newton
Shawano High School
1050 South Union
Shawano, WI 54166

35. Dwayne Olsen
Division of Education
UW-Parkside
Kenosha, WI 53140

36. Thomas L. Dynneson
University of Texas-Odessa
Odessa, TX 79762

37. Arthur Rumpf
Milwaukee Public Schools
P.O. Drawer 10K
Milwaukee, WI 53201

38. Bob Samples
Salina Star Route
Boulder, CO 80302

39. Norris Sanders
2408 Deprey
Green Bay, WI 54302

40. Mark Schrug
321 Enderis Hall
University of Wisconsin
P.O. Box 413
Milwaukee, WI 53201

41. Leon Schur
Center for Economic Education
University of Wisconsin
P.O. Box 413
Milwaukee, WI 53201

42. Wesley Scott
Milwaukee Urban League
4144 North 14
Milwaukee, WI 53216

43. Paul Shires
Nicolet High School
6701 N. Jean Nicolet Road
Glendale, WI 53217

44. Jim Snavely
Kohler High School
230 School Street
Kohler, WI 53044

45. Barbara Neuhengen, President
Wisconsin Association of
Teacher Educators
191 West Briar Lane
Green Bay, WI 54301

46. Bob Tabachnick
Curriculum and Instruction
University of Wisconsin
Madison, WI 53706

47. Marlin Tanck
Sheboygan Public Schools
830 Virginia Avenue
Sheboygan, WI 53081

48. Claud Thompson
Secondary Education Office
University of Wisconsin
Oshkosh, WI 54901

49. Don Thompson
Racine Unified Schools
2220 Northwestern Avenue
Racine, WI 53404

50. Roger Wangen
State Dept. of Education
640 Capitol Square Building
550 Cedar Street
St. Paul, MN 55101

51. Greg Wegner
529 E. High Street
Milton, WI 55101

52. Pamela Wilson
Global Perspectives in
Education, Inc.
New York, NY 10003

53. Keith Wunrow
Hamilton School District
W220 N6151 Town Line Road
Sussex, WI 53089

54. Dave Zitlow
Route 4
Fond du Lac, WI 54935

BUILDING A BRIDGE TO THE FUTURE

What we need, perhaps, is neither optimism or pessimism but an informed realism that includes our own humility. . . a humility in which we admit that not one of us knows how society should proceed. . . a humility that causes us to listen in order to utilize the thoughts of others. . . and a humility that is not merely a mask for incompetence but one that is willing to lay its measure of incompetence on the line, willing to step over the disciplinary boundaries, willing to criticize and be criticized, and willing to modify and evolve a cherished personal insight into an effective working hypothesis or an action policy for the good of the group, regardless of how that group is defined.

It is with the above attitude that the Wingspread Conference studied the future directions in social studies education.

Much attention is being given today to the educational disciplines of science and mathematics as society moves into the technological age; much concern exists about skill levels and competency in reading, writing, and computing. At this Wingspread conference, attention turned to a concern that has been receiving less attention - the knowledge of society that citizens need to participate fully and responsibly in a society committed to democracy. Attention at the conference centered on a broad range of areas -economics, history, geography, and human behavior.

Daniel Boorstin, the Librarian of Congress, opened the conference with an eloquent statement of the need for history in an age that overwhelms us with the present and the instantaneous. There is urgent need, he said, to rediscover the continuity and coherence of our institutions and traditions.

Publisher and researcher Paul Brandwein told the conference that full human potential can be achieved only if attention is given to putting youth in intimate contact with the thinking patterns, knowledge and values of the human family. This heritage of purpose and meaning, if it can be imparted effectively, will give students the mind and spirit to "keep us free in a state of civilization," he said.

Other speakers including Professor Harry S. Broudy of the University of Illinois, Professor Norris Sanders of the University of Wisconsin-Green Bay, Irving Morrissett of the Social Science Education Consortium, Milwaukee business executive Bruno Mauer, Professors Lee Anderson of Northwestern University and Shirley Engle of Indiana University, all presented different conceptualizations of social education consistent with their assumptions about reality.

In Part One we will explore the personal statements of conference speakers which will allow readers to look at a wide range of possibilities, issues, and dilemmas in social studies education. These statements attempt to present a challenge to social studies educators within a larger societal framework. For example, if we look at the world today as well as probe the future toward the cultural environments which our children will inherit, certain general trends and transformations can be anticipated. First of all, there is a rapid movement toward global (economic and social) connections. While there is increasing emphasis upon "local control," at the same time, and paradoxically, it is the case that our economy is becoming more and more international and interdependent. Our oil comes from the Middle East, our shoes from Brazil, our shirts from India, our cars from Germany, and our cameras from Japan. Russians buy American-made tractors and computer components, and people on virtually every continent eat American grain. On the other hand, we are becoming more concerned with local/family issues. . . planting gardens, building windmills for electricity, and retrofitting our homes with solar collectors.

Second, there is the tremendous amount of human and financial resources being spent on armaments and national security. This problem is worldwide and will call upon new methods of international communications, and a functioning global ethic which does not exist today.

Third, there is the problem of the breakdown of fundamental institutions. The economies of the "developed world" face structural unemployment rates of 20 percent or more that will last, perhaps until the end of the century. Yet, economics analysis relative to this situation is inadequate at best. We seem to be without the quality of literacy needed to deal with these and other social, ethical, and environmental issues. And, if these trends and problems are not creatively addressed, then our future may, indeed, look more like thirteenth century Western Europe than the images we see in "Star Trek." As Ernest Boyer, President of the Carnegie Foundation for the Advancement of Teaching, stated:*

> Unless we find better ways to educate ourselves as citizens, we run the risk of drifting unwittingly into a new kind of Dark Age, a time when small cadres of specialists will control knowledge and thus control the decision-making process. We must renew our emphasis in the school curriculum upon government, history, and philosophy."

In light of these trends, as well as questions, issues, and problems inherent in schooling, these essays in Part One begin to explore the issues of:"

*Societal Survival and Civic Literacy in a Democratic Republic

*The Social Knowledge of Most Worth

*Structures for the Meaningful Transmission of a Cultural Heritage

FOREKNOWLEDGE AND OMBUDSPRACTICE*

Paul F. Brandwein
Director of Research, Harcourt Brace Jovanovich
and
Visiting Professor of Education,
Colorado College

> **Knowledge is power**
> In the folklore, but
> attributed to Francis Bacon
>
> **Prevoir pour pouvoir**
> Foreknowledge is power
> Auguste Comte

Each child is born alien. In the social sense, this is inevitably true. Indeed, society had invented a number of institutions--education, was one; schooling came later--to civilize so curious an intervention in society: a child. Secretly, perhaps we hope that each child's promise will give us that second chance. Perhaps just as secretly we come down on the side of convergent behavior; the divergent individual is obliged to bend to custom. For although the divergent act may be expected to be strange to normal behavior, we would be more comfortable if the divergent were "normal" (synonym: would follow the rules) at dinner parties or in panel discussions. . . certainly, in the classroom.

All organisms are required to adapt to their environment--the human no less. But one does not equate a giraffe with a human; we may agree the environment of the latter is more complex. Put another way, the social environment of the human is the natural environment for that singular organism. And it is the business of the social studies to undertake the social education of the young--to fit them to their social environment--is it not? Within the latitudes and limits of social education, of course; But what are these latitudes and limits, particularly in a society gorging itself in visions of "a new age" or a "Post-Industrial" revolution?

---

*Background paper for oral presentation at the National Conference on the Social Studies, Wingspread (Wisconsin). Paper not to be read. August 15, 16, 17.

If I may be permitted, let me probe this question first by insisting, as a contribution to a species of foreknowledge, that we are obliged to discipline the discussions which are taking place at this conference--together with the knowledge we may secure in the silence amidst the silence when we probe trusted sources--in a document provisionally titled "The Processes of Social Education." Michael Hartoonian, who intrepidly undertook to convene this conference of widely divergent minds and personalities, should be inspired and encouraged to write this document using our reports, among other sources, he might call upon. Second, even if I were all-wise, all-seeing, all-knowing, which happily I am not, I should hope the report would embody certain content and constraints if only because the teachers of the social studies serve as ombudsmen and ombudswomen* representing all children (even those who had not chosen their parents wisely) of all cultures, all creeds, all races. The social studies are endowed, are they not, with the habitual vision of justice for all? Are not the studies of society obligated to acknowledge a need to balance the claims of the individual upon society and society's claim on individuals acting in concert. Social studies teachers--and the concepts, values, skills they represent are in the service of justice for all; hence ombudspractice. But more of this aspect of ombudspractice (a word I have coined for this occasion); does it already exist? The practice is nevertheless the heart of the social studies. Otherwise, what does the social studies teachers per se stand for?

In all this, I disclaim firmly the equation of experience with knowledge. Experience involves nerve endings and hormones; knowledge--that is understanding--is, I take it, the province of interaction in the brain. Knowledge--I rely on Einstein--is "experience in search of meaning." Perhaps Daniel Bell's definition is useful for our purposes.(1)

---

*I was not up to using ombudsperson.

"Knowledge consists of new judgments (research and scholarship) or new presentations of older judgments (textbooks and teaching)."

And "The Process of Social Education" will be a "new presentation," and may well accommodate "new judgments." In this "new presentation," then, to what content, to which constraints shall we repair? Perhaps these:

I should hope that at last we would comment on schooling as part of education, but not all of education. Plato distinguished these two facets of society--if we wish to go to Plato. But perhaps we need not always go to the ancient Greeks (the modern Greeks have learned the ancients were not always trustworthy in a modern environment. The two--schooling and education--are unhappily confused to the disadvantage of both. Perhaps when Dewey (among others) suggested that the school should educate the whole "child," his disciples, no doubt ardent in their devotion, transmuted the statement to mean that the school should furnish the "whole of education for the child" (Cremin, 2). However, the historian Bernard Bailyn (3), in his small but powerful book, emphasized that education constitutes "the entire process by which culture transmits itself across generations"; he distinguished schooling and education. Education, after all, comes out of direct, indirect, intended, or unintended effort and experience. Schooling, as we shall have occasion to emphasize, is given over--in general and in large part--to planned or "instructed learning" (Bruner's phrase). It is a singular failure of clarity in thought to border the school program (usually 6/24ths of the day) and 24/24ths of social learning. At least the community might take responsibility for 18/24ths of the day's learning. On the other hand, it may be a mark of respect with which the effect of schooling is acknowledged, for all things considered schooling has had its successes, within its strictly limited function (that is, within the constraints placed upon schools by communities).

I should hope that at last we make clear the uncharitable inconsistencies in the demands of society on the schools. Broudy (4) has dealt with these "swings" admirably in his "The Real World of the Public Schools." Schools accommodate the aims of their communities, but the vast and oscillating demands made upon them in the past three decades would break the tolerance and destroy the morale of the most effective institution. And there is evidence that the pendulations in demand have had a deleterious effect--in morale and "burn out." Surely teachers of the social studies, accustomed as they are to the intellection necessary (and other gymnastics as well--political, to be sure) in the interaction of groups would and perhaps should undertake to "teach the various publics that the school and its community are, in effect, one social organism." The school and its community act in an ecology of achievement (Brandwein, 5). Indeed, in observations over the past 30 years, in more than 600 schools over the globe, it has been rare for me to find a community that does not work and a school system within it that does. And it has been equally rare for me to find a school system that does not work in a community that does. An ecology of achievement binds community and schools as triplex (in triple-brass). It is for this reason that I find it difficult to understand criticism (censure or praise) accorded solely to a school. Or to teachers per se. "It is in singularly poor taste to criticize teachers for failing to have knowledge and skills for which they were not hired (standards had not been set or were not available), or for the lack of certain knowledges and skills when they were hired available standards were ignored" (Brandwein 5). Like the organism interdependent with the forest, so the school, as organism, is interdependent with the community.

Here we are then once again on a search for the pendragon: the preeminent way. This is 1982; and once again balance and common sense elude us. We are just leaving a decade of saturation in the "basics" (at times, narrowly conceived as skill in reading). Just ahead, once again, "science and mathematics," and, to be sure, "giftedness." But not a word about the need for social studies. The social studies were partly to blame for producing "the flower children" and the "hippies," and the "yippies," if I remember correctly.

We are caught in the grip of a depressing deja vu. As in the early 1950's, we hear that high school students are "not prepared" for work in the university. The scores on Standard Aptitude Tests (SATs), part of the College Board examinations, are going down. Now, at least, we hear that they have begun to go up. Who is responsible? We also hear that the same percentage of students continue to score in the higher ranges, the 700's. It is also true that more students than in the past two decades are found near the lower ranges, the 300's. But then more students are applying for entrance into college and university.

Curiously, when the scores were satisfactory, the schools were not necessarily responsible; it was merely the best of times. We hear everywhere that the "gifted" are being neglected and "crash programs" are being developed. It was also thus in the 1950's. Computers and computer-assisted instruction are about to make their entry once again. It was also thus in the 1950's. And there are the "basics." So, too, in the 1950's. Perennially, the cry is that the young cannot read or number well. Careful study will show generally that 15-20% of our students do excellent work (comparing favorably with the best in other countries with high educational standards--say Britain, France, Japan), and about 15 to 20% do respectably well, about 30 to 40% do passing work, and about 20 to 25% get about 75% of the failing marks. In the latter group, about 5 to 10% attend school sporadically. The number may be higher. Of course, we continue to have a disproportionate share of Nobel Prize winners.

The pendulum has swung once again. We are about to reform the schools once again. If this is said in a weary tone, it is not meant to be. It is a sad tone, reflecting the question, why aren't the excellent practices that exist--excellent curricula and instructional practices which are open to observation--embraced by all communities?

I should hope that at least we have learned to see past the psychobabble. Zeuxis told us long ago, "Criticism is easier than craftsmanship." Perhaps we have learned to look soberly at criticism, and soberly to assess whether we, who would not knowingly fail children, have in reality failed our task. Among other questions perhaps we are obliged to look at these--always to ask the superordinate question, secretly of course, for if we ask these openly we should be accused of missing the point. What within the constraints of schooling can we do with regard to any particular issue affecting society? And the obverse: What within the constraints of our personal lives--as citizens of an open society--can we do? With regard to the latter I have found (perhaps I have not been a decent observer) that with regard to many issues of life's problems the teacher cannot act as a private citizen at all. The teacher--committees often hold--is a teacher 24/24 hours of the day; many professional workers generally do not find their daily work following them home. The ecology of achievement enslaves us. Is it not within the ombudspractice of teachers of social studies to make the foregoing issues clear.

To be sure, the negative criticism of the schools does not usually come in times of prosperity; it comes with crises. But a student of history would know that the world is regularly in crisis, whether it is in the economy or the moral climate; one need merely scan the years. Thus Montaigne: "Cast we our eyes about us, and in a general survey consider all the world; all its tottering, all is out of frame." Or Thomas Gray:

> Alas, regardless of their doom
> The little victims play!

No sense have they of ills to come
Nor care beyond the day.

Or do we prefer Picasso's Guernica? Or the poignant cries of new narcissism?

Today, our vision is augmented by television (and TV augmented by space satellites and the computer); we see doom every day. Today--every day--we must survive countless terrors. Children, as well, live as they do in two worlds--their world and that "other world" (Clifton Fadiman's phrase) of TV. We see, as we look around us, our personal enemies in full splendor: ignorance, mindlessness, meaningless, and stupidity (meaning wanting in understanding, not low I.Q.). These are the enemies teachers have selected as their private domain; they are job-related.

Many have speculated that this "other world" brought daily into the living room by new technologies is eliminating--not producing--the generation gap. Thus Edgar Friedenberg writes of "the Vanishing Adolescent" and now Neil Postman (he of "Teaching as a Subversive Activity," only to recant with "Teaching as a Conserving Activity") now writes on "The Disappearance of Childhood." He asks, "To what extent does the depiction of the world as it is undermine a child's belief in adult rationality, in the predictability of an ordered world, in a hopeful future?" TV's endless and merciless litany is one of misery, political chicanery, rape, murder, thievery, violence. Parent and child are open to the same information. But are they open to the same conclusions? Speculation? We cannot know how the young will adapt. They may, in reaction, act in wisdom. Or so we hope.

Why do we assume life and living are superior to the age when Voltaire wrote "Candide" and when 90% of the population then surviving in the same world with him could not read it? So too with Rabelais, Boccaccio, not to mention Chaucer and Shakespeare. Then the average life span was a murderous 35 years. (It still is near that in certain regions of

Africa and India). Being teachers, and teachers of teachers, we are obliged, no, obligated to inquire: Can we, should we, hide the world as it is from the young? Later, disillusioned with the real world, are they to mount another rebellion (remember the one so recently laid at the adult door) which will ask in essence: Why did you--knowing "truth"--lie to us? Why did you live one life and prepare us for one you did not live--because you were not willing to live it? Why didn't you--as adults with the knowledge of success and failure before you--change your habits? As you wish us to do?

Put in terms of our human agenda, is it not our task to prepare the young for a life they may live in truth, beauty, justice, and love--and in accordance with their faith? Perhaps our agenda -- as Michael Hartoonian proposes* -- is to prepare the young for a life in which they are schooled in "the courage to be literate and free." Is not this agenda a preeminent task of the social studies?

What consideration or problems does a human agenda put before us as teachers--especially of the social studies? But as we shall see these imperatives are not exclusively the burden of teachers who have selected as their domain the study of society.

Clearly, the post-industrial era (I have heard it called the New Age) with its vast, ever new technologies poses different questions--concerned with schooling and education.

Item: Are not both schooling and education, similar yet different in area of responsibility, the prime task of social education? Are not teachers in the social studies now required to take on an additional obligation: to teach the adults in the community? (Note teach--not merely inform.) Is the New Age to be suffused with the knowledges and skills which did not "work" for the Old Age?

---

*H. Michael Hartoonian; The Courage to be Literate and Free" in the, Wisconsin School News, May 1981, p. 5-8. I take it that "To be literate," as it is used, means "To be educated."

Central to the Post-Industrial Age is the educated (synonym: literate) person. Literate in what? Surely not only in science and mathematics, however essential to the New Age. The agonized Robert Oppenheimer (contemplating the nuclear bomb and the Baghad-Vita at the same time) asked: "If we have sinned, who gave us the apple?" Recall his agonized "I am become the destroyer of worlds." Was he not the product of his heredity and his environment (synonym: social education.)?

Item: In the Post-Industrial Age must we seek balance in offerings in both schooling and education? Science and mathematics? Social science and social studies? Literature and language? Which is preeminent--symbolics, synoptics, synoetics, empirics, esthetics, ethics? (Phenix, 6). Will literacy once again be devised to fit the narrow dimensions so attractive politically--back to the basics? The "basics" in a post-industrial society is a balanced schooling and education.

The new technologies do not spare us. I think it was Anouilh who has Antigone say, "Nothing vast enters the life of man without a curse." With "curse" equate the modern bland phrases and terms of "human condition" or "problems." Where are these "problems" of the age to be discussed?

Item: If the young are permitted to watch TV, master the computer, read (certainly we should permit them to read) newspapers and magazines, can we keep from them the problems of the age? Are they not faced with a future in which these problems dominate?

For example

--The robotization of work, physical, and mental.

It is estimated that by 2000 A.D. 90% of work will be in services requiring a minimum of a strong high school education; 10% will find work in manufacturing and agriculture. Are the young to be faced with a future of chronic joblessness? Is the economy secure? Will the present curriculum and modes of instruction be effective in preparing the young for the New Age? What is the function of the Social Studies with regard to these questions?

--The threat of annihilation.

We are assaulted with blithely written scenarios in which two 80-kiloton nuclear bombs dropped on a center of high population (where else?) kill some 14,000,000 people. The reportage of this monstrous fact is not accompanied on TV by the commentator's evidence of horror (not even a sad shake of the head) but is given with the same non-plussed bland phrasing as is a weather report or baseball scores. No, not true; the psuedo-meteorologist sometimes apologizes for bad weather--as if he or she created it. As if a certain amount of precipitation were not the life blood of our food supply but an inconvenience for the weekend.

We have lost our sense of indignation. Such descriptions of annihilation should be followed with indignant outbursts: Outrageous! Immoral? Mindless! Or at least a piteous, "Are we not intelligent enough to stop it?" This is not to say, never to say, that being against annihilation means a stand against defense of this country. Indeed, among my colleagues and friends who are working scientists there are at least two points of view, among others:

> One group believes that nuclear bombs will destroy civilization as we know it. Therefore, they will not work to develop nuclear missles.

> A second group believes that a strong defense against aggression, and the maintenance of pease, means that the United States must have a respected nuclear arsenal. Further, only such an arsenal will deter Fascist and Communist and assure the continuance of our open society. Therefore they do work to develop nuclear missiles.

We may well respect both points of view, as I do. But when may we cry "Enough?" When will a strong coalition of governments, able to enforce its views, insist on outlawing all weapons which would annihilate civilization?

As Archibald McLeisch put it, "Why are we so impotent?" Among other items mindlessly reported: famine in the Sahel. Or blandly: 52,000 killed and 80,000 maimed on the roads. Since 1900 we have lost more people killed on the roads (and vastly more have been maimed) than in all the wars the United States has fought. The Love Canals multiply. The air we breathe and the global waters are still sewers. Too, if you wish, think of Abscam, the hideous drug traffic, the blatantly false TV commercials. Do we have a principle of minimum suffering?

Other problems are ready to mind. Can we live with these vagaries of our civilization?" Have we other choices? Have the social studies--as a multitude of disciplines--choices other than to consider: what is our curricular stand? Our instructional stand? Our stand in schooling? In education?

Are the various social sciences which are the warp and woof of the social studies to be retained for study solely in the high school? Should the social sciences (sociology, anthropology, economics, resourse use, political science) be introduced early in instruction--say in the elementary grades? Of course American history; naturally American history; but is American history the all in a "global village?" After all, the young are faced early in life (if only on TV) with the objects and events that are interpreted by psychologists, anthropologists, sociologists, economics--not only historians and geographers.

Item: If the social studies are also to be based in problem-solving, do they not require new faceting? Does not the old diamond need a new cut? Over the years, my research has led me to this principle (see also Gagne, 6).

Mental activity is not primarily, or mainly, directed by problems, but by objects and events. If the objects and events are not recognized, a problem may not be recognized. If a problem is recognized, it may not be resolved unless a body of concepts and skills is also available. (Thus Aristotle did not recognize polio as a viral phenomenon. He also thought that women had fewer teeth than men--but did not bother looking into his wife's mouth. He thought that an object falls to earth because it is jubilant on returning to earth. He was also the "father of many sciences." Nonetheless, he was not privy to the experimental sciences.)

In short, heuristic ability is to be based on "masses of structurally organized knowledge" (Gagne, 6).

The foregoing pages inexorably point to at least three elements to be resolved in the restructuring of the social studies. They constitute samples of a kind of foreknowledge. The new structure is not a new invention; the elements of the finest program in the social studies are lying about waiting to be used. However, at least three constraints are emphasized in the following suggestions. These elements are concerned with the devices which are particularly related to schools: curriculum, instruction, and evaluation.

A) With regard to curriculum: We require a curriculum which reflects the post-industrial era but is based tenaciously on the principles of an open society where balance in opinion is sought without coercion. Our best practices seem to take place when between impulse and action we interpose evidence, or judgment, or, failing these, compassion. A curriculum is a stable document rooted in the essential behaviors we expect of the young and the concepts, values, and skills which arm them in their advance to maturity. (Essential behaviors are not to be confused with behavioral objectives which are instructional modes--see Havighurst, 7; Brandwein, 7). A stable curriculum is a guide to developers of instructional materials, authors and developers of texts, administrators, and various publics, and the like. It may be said, on the basis of considerable research, few curriculums which are, at least, statements of principles in education and schooling, essential behaviors of the young, as well as the knowledges, skills, and values which are to undergird these essential behaviors) exist as bases for the development of programs for instruction (italics significant). Most curriculums hopelessly intertwine instructional with curricular principles, with instructional strategies, and tactics. But curriculum and instruction are distinct fields of related procedure. (On this see McDonald, 8). Indeed, most statements "labelled" curriculum are in effect programs of administration, curriculum, instruction, and evaluation. This is convenient, but it hardly assists those who wish to know where they stand intellectually and morally. In fact, most statements, purporting to be curriculum, reflect an assortment of textbooks held together by an "Instructional Guide" or something similar. This is altogether useful, but such a statement is a statement of instructional strategy and tactics--not a statement of curriculum. Indeed, we must distinguish between curriculum and instruction, or, if you wish, to distinguish two distinct realms of relevant operations. Social studies supervisors and teachers, in their ombudspractice, are obliged to develop a curriculum which embraces all teachers, all children. Adherence to a curriculum is not discretionary, but as we shall see, instructional practice is--and indeed must be--discretionary since it may be modified at the teacher's discretion.

B) With regard to instruction: If anything is clear, it is that an open society depends on the participation of all its citizens. On this point, Carl Becker remarked, "The case for democracy is that it accepts the rational and humane values as ends, and proposes as the means of realizing them the minimum of coercion and the maximum of voluntary assent." Clearly, all our citizens are obligated to vote. Indeed, we expect them to enter military service in defense of their government--and, if necessary, to offer up their lives. Clearly, adequate schooling in the social studies (dealing with the requirements and obligations of a democracy) is essential to all. But there is the rub. How do we make modern education in the social studies available to all - those inside the school and those no longer within.

And here is another. Our bounden duty is to give equal opportunity to all--if not in social education (the duty of the entire community), in social studies (the duty of the school). Equality of opportunity to be sure. But we are faced with a fact: the inequalities in background, in ability, in gifts, and in decisions which affect the future of all of us. Elsewhere (5) I had occasion to reflect on the situation, and I ask the privilege of referring to statements I made at that time.

Equality of opportunity in public schooling is now a matter of law and is to be accorded to each and all. In time it will become a matter of custom; that is, it will be deeply imbedded in the culture, and future generations will wonder how it was ever otherwise.

For the point of view pertinent to this paper, equality in public schooling is now considered a matter of fairness, of equity. But justice concerns itself with matters not only of equality, but of inequality as well. It is worthwhile to consider briefly the matter of justice in schooling, otherwise the present (not the last word) studies of Coleman (9), Jencks (10), de Lone (11), as well as others, may not be put into perspective. I lean heavily on an altogether fine but brief analysis of certain aspects of justice in relation to schooling explicated by Gordon Swanson in "As I See It . . . " in Christopher Jencks: In Perspective (12).

Discussion of excellence in achievement, accountability, or effectiveness in schooling are fruitless without a definition of the elements of justice applicable to schooling. To be sure, principles of justice embrace principles of equality and inequality. It is arguable that each citizen of a democracy is to have equal rights to liberties guaranteed to all. Thus it is clear that any citizen is to be extended a given liberty only to the extent that it is secured for others, for each and all. Due process is a right--and within due process free public schooling. That is to say, public schooling is to be provided for all children by the state. Moreover, public schooling is to give equal opportunity for achievement to all its young. However, schooling can only guarantee certain means, not ends. Economic justice, for example, as an end may be achieved generally only when school terminates.

For a given inequality (say to become valedictorian, to take one's place in courses open to the "gifted," to become a star quarterback or Speaker of the House or President of the United States) to be considered a basic liberty, it should be, as Swanson puts it, "attached to roles open to all." Schooling is such a role. In other words, if inequality is to be deserved, it must be based on equality of opportunity, on the amelioration of disadvantage; otherwise the phrase "equal opportunity" loses its meaning: thus our attempts must be to ameliorate disadvantage through schooling, and, as we shall see, through preschooling.

But the fact of the matter is that schools are not faced with children equal in abilities and skills, or similar in those behaviors necessary to acquire certain skills. Schools are open to children unequal in ability seeking equal opportunity, and school systems now are bent to equality of opportunity on the assumption that equality of opportunity in schooling is prelude to equality in achievement, in school or out. It is this stark reality that seems to lead to misunderstanding, or at least confusion. In my observations of communities, what has emerged -- as often is the case with exceedingly complex social problems -- is a "terrible simplifier." The terrible simplifier -- equal educational opportunity -- is, too often, taken to mean sameness in treatment in curriculum and instructional modes. This simplification serves neither the children, the school, nor the community. Nor the social studies which are engaged in ombudspractice affecting the wide range of ability and personality.

It is obvious, for example, that immigrant children with a language other than English must initially have special and different (not equal) treatment as compared with those competent in English -- at least until they use the language with the skill required in the subject areas that form the curriculum of the school. Not until then can equal educational opportunity mean an opportunity for equal educational achievement.

It is obvious that those who have poor skills in literacy and numeracy need to be brought up to the level of others. They require instruction that is different from others.

It is obvious that gifted or talented children require special treatment. The young who are talented in athletic and artistic ability are allowed to perform beyond the "norm." They are given special opportunity. Should not children who can do the calculus in the sixth grade be permitted to perform beyond the "norm," too, or should they be held to a curriculum of sixth-grade arithmetic? And what of those with special social skills -- skills in argument, skills in bringing friend and foe together (the chairperson's ability), and the like?

In other words, for the disadvantaged or the specially able, school may require special opportunity, not sameness of opportunity (synonym: similar exposure to similar modes of instruction). So, too, for the "normal," for they are normal over a broad range of abilities, common and special.

Children are unique, each with special gifts, special opportunities, special destinations -- unique destinations. The methods of statistics -- normally the best instruments for the study of groups and of traits common to all -- are not useful for the study of unique events, events that are not repetitive. That is, they are not useful for the study of Homo Sapiens -- as individual. As a species, yes; as individual, no. Equal opportunity in schooling can only mean opportunity for fulfillment of special ability present in special individual, not necessarily of a group, although groups are not excluded.

Equal opportunity, then, is not to be interpreted as sameness in educational experience or exposure to the same subject matters, at the same level, in equal periods of time. It should mean -- should it not? -- opportunity available to all to reach the highest level of excellence within their capacity. Therefore, it would mean special opportunity available to each of the young to reach those levels of excellence within the grasp of each individual. Otherwise, how can individuals with differences (presumably disadvantages) in background and early opportunity reach a similar level of excellence requisite for equal achievement?

Furthermore, principles of justice suggest that even in a democracy, certain inequalities are permissible if they are to the advantage of all. For example, only one person can be president of an organization at one time; not everyone, for example, can be a doctor, lawyer, teacher, or star athlete. Given equal opportunity to take advantage of the special opportunities available to all, inequalities in achievement are permissible.

In such situations, different children, different students, will achieve at different levels; a school's excellence is to be judged by the opportunities it makes available to all to reach their highest level of excellence, that is, their highest level of achievement in pursuit of their special powers. Some children are artistically or musically gifted. Others are gifted in athletics. Still others are writers or poets in the making. Given the thesis that a runner develops the skills of running by running, a pianist at the piano, a gifted mathematician by ranging far beyond the curriculum, it follows that the treatment of some students will need to be different from that of others.

This means that we are required to face a paradox. In schooling, particularly where curriculum and instruction are concerned, there is nothing so unequal as the equal treatment of the unequally prepared.* It seems to me that to remove such inequalities as are suscep-tible to removal, schools are required to assess inequalities in ability in the children at hand and to select from curricular and instructional methods that special and effective mix which accommodates the special mix of abilities in each child. This is then the meaning underlying the assurance of equal opportunity in schooling, for equal achievement in schooling; to reduce disadvantages, we are to intervene with special and beneficial opportunity to make possible equality of achievement. In the coming renewing of the schools, the policy of assuring equal opportunity will need to be reconciled with the practice of providing special opportunity for the vast majority of abilities within the school. There is then a dilemma inherent in the foregoing for teachers of the social studies -- for they are the ombudsmen and ombudswomen for the concept of fair treatment, equal treatment, and special opportunity, are they not?

---

*Paul F. Brandwein. The Permanent Agenda of Man: The Humanities. New York: Harcourt Brace Jovanovich, 1971, p. 5.

It seems to me, although I cannot be sure, that I was present, perhaps in the early part of the 1960's, at a speech when E. Frank Brown, then principal of Melbourne High School, Melbourne, Florida, made use of the phrase "There is nothing so unequal as the equal treatment of unequals." He was then, if I remember correctly, referring in particular to the "gifted." I have used the phrase in its relation to curriculum and instruction only.

There is no need to review for this audience, or for this paper, the galaxy of instructional models which serve all the young in their variety. The ombudspractice of the social studies teachers demands nothing less than instructional procedures which serve all the young who present themselves in the schools of a democracy. No exception.

For this purpose, I have taken the additional privilege of referring to a galaxy of writing on the tactics and strategy of instruction (see reference 5). The reference includes various thrusts in pedagogy such as those of Goodlad, Anderson, Gusubel, Bruner, Broudy, Cronbach, Glaser, Kohl, Holt, and Jelinek, among others. A teacher must inevitably read Carl Roger's "On Becoming a Person."

C) With regard to evaluation: Sheldon White (13), a psychologist with a considerable interest in early childhood education, argues that it is "simply not true that society rests on one order of human excellence, or that schools should be in the business of promoting one kind of excellence." Nonetheless, certain of White's additional points require attention here, especially on the need for plural tests of human mental abilities:

> "Considering all the problems with intelligence testing, it is tempting to argue that we ought to throw the tests out as illogical and mischievous. It seems possible to do that. The Soviet Union officially banned all intelligence testing in 1936, and, so far as I know, it has gotten along without it ever since. But we might have problems doing that. Intelligence tests moved into usage because of the difficult and real problems that bureaucracies had in their basic business of categorizing people. Suppose we were to throw out the tests and put the decisions they serve entirely in the hands of human judgment and estimation? What problems would arise from human bias, carelessness, and incompetence? How intense and how hurtful would be the problems of conscience and politics that afflict the decision maker who holds the power to help or hurt a child by choosing whether the child will go to a special class, receive extra remedial help, or qualify for higher education or a job? These are problems now eased by the science-plus-magic of intelligence testing. The problems attendant on categorizing people are endemic in bureaucracies. On the one hand, we have national commissions deploring and viewing with alarm the problems of labeling children; and on the other hand, we have national commissions calling for more widespread diagnosis of early handicaps (as though we could diagnose without labeling).
>
> "I believe we must imagine that the reform of intelligence testing can be accomplished by the widespread adoption of plural tests of human mental

> abilities. Those giving mental tests have for some time recognized that human test performance tends not to be uniform but, in part at least, seems to be broken up, so that clusters of items tend to go upward and downward together in groups, setting themselves apart as incorrelating entities. This kind of observation has brought forth various proposals that a plurality of human mental abilities exist -- such things as verbal ability, spatial ability, reasoning, numerical ability, idea fluency, mechanical knowledge and skill, and so forth. Some relief might come from this body of pluralized mental testing."

But, as White suggests, different students of measurement and testing do not agree on the number of kinds of diverse abilities a human repertory includes. For this and other reasons not necessary for this argument, let us move forward with the notion of work as an additional, but highly equitable, measure of ability -- not just one piece of work, but work over the years of schooling (twelve years). Of course, this is not a new point of view. The apprentice methods utilized by the guilds of medieval Europe were based on assessments of an individual's work. Effective modern unions include a schedule by which apprentices achieve skills through units of work designed by a master artisan. The mode of instruction in the arts, whether cultural or industrial, has been based on a maturing-independence approach. In various sports, those who achieve the kind of competence necessary to make the team are those who have been adjudged best in their work, achieving competence in certain concepts, values, and skills. Most teams have a second squad or bench which is not up to the level of the first; but the judgment is also based on work done. Clearly, assessment of work done is the criterion in the arts and in athletics by which a student is advanced. Thus a freshman can play on the same team with seniors. In short, in the arts and athletics, administration of curriculum and instruction is devised around a mode of instruction approach in which a pupil is indeed judged on the basis of work completed with achievement tests offering an assessment only of comparsion with the population.

Clearly students and teachers alike are each exception to the "norms" of society and "biology." Studies ranging from biology to sociology show that each of us is quite complex, an indescribable amalgam of factors. Each person's genetic lineage is enough to distinguish him or her from all others. Yet the situation is still more complex: at birth an individual biological entity enters a particular home, in a particular area, and enters one major socialization process -- societal, economic, political, religious -- and is, generally fixed in one language group.

The accidents of life, too, determine our nature. No two people encounter the same set of experiences, social opportunities, and obstacles. This is to say that a single child -- an individual -- whose life is his or her single most precious possession should not, must not, cannot be lost in the bland sanction of statistical method within the group. Lives are too often blighted by failures in school. Indeed, we are establishing an underclass. My own research estimates that 25 percent of the young get 75 percent of the failing marks.

An educational system tends to "display" its successes and failures to the public. Even casual observation will disclose that only two decades ago society did not demand careful attention to the needs of the disadvantaged, and only sporadically did it demand attention to the needs of the gifted. The schools -- as they exist -- have not "failed" the majority of students; rather, the schools have been given too meager a purpose, and too meager a task, by society. To teach basic skills is relatively easy if that is demanded --as it should be. Our schools do it well enough for 75 percent who do have the capacities to learn in time-honored ways.

Unfortunately, for the 25 percent who "fail," the schools have become systems of rejection, because those in this group cannot learn by the methods and at the rate adaptable to the majority. They require different modes of instruction and evaluation, and possibly a different structure of schooling, certainly a "head start" in home and preschool. These 25 percent are the hard-to-teach; these are the children for whom repression diminishes competence. But the schools have also, in a sense, failed our most creative children, the so-called gifted and talented, those children who require the nurture of imagery, of idiosyncratic thought and achievement, of intuitive qualities that make discovery possible--those competent children for whom repression diminishes creativity.

Consider then that the social studies are indeed studies of progressive justice--in government, in the culture, in society--with a permissible hiatus for injustice here and there voted into law by overly enthusiastic but poorly informed representatives of government. In a sweeping way, without looking at the boils and chancres of society, the search for justice and liberty is a fair account of the history of a democracy: let justice be done. Consider, too, that each child is in the category of values we place as of supreme moral worth. Consider how agonized we become at injustice visited on individuals--when they are defenseless. Well, then although children do not learn at the same rate; although children do not have the same abilities in all things; children, in a democracy, are to have equal opportunity. The documents and institutions we revere in one way or another tell us what these "equal opportunities" are. They tell us these opportunities are "life, liberty, and the pursuit of happiness." Our fundamental question, then, embracing a prime thrust of curriculum, might well be: what kind of a world do we want for our children? I have found considerable agreement in responses to this question.

Consider, too, that the teachers of the social studies are immersed in and committed to their study of justice and in their defense of it, and are obligated then to a wholesome ombudspractice: theirs is the defense of equal treatment. Equal treatment means nothing unless it is fair treatment. And if we do not treat our young fairly, can we then outwit terror--and time?

Can we live consciously and conscientiously with the oath of those who have willingly undertaken to advance the causes of the young, of the human and humane--of civilization in all its good? One oath remains:

First, do no harm.

BIBLIOGRAPHY

[1]Bell, Daniel. The Coming Post-Industrial Society: A Venture in Social Forecasting. New York: Basic Book, 1973.

[2]Cremin, Lawrence A. The Genius of American Education. New York: Vantage Books, Random House, 1966.

American Education: The National Experience 1783-1876, New York: Harper & Row, 1980.

[3]Bailyn, Bernard. Education in the Forming of American Society. Chapel Hill: University of North Carolina Press, 1960.

[4]Broudy, Harry S. The Real World of the Public Schools. New York: Harcourt Brace Jovanovich, 1972.

[5]Brandwein, Paul F. Memorandum on Renewing Schooling and Education. New York: Harcourt Brace Jovanovich, 1982.

[6]Gagne, Robert M. The Conditions of Learning. New York: Holt, Rinehart & Winstron, 1965.

[7]Havighurst, Robert. Human Development and Education. New York: David McKay, 1953.

[8]McDonald, James B. In Confronting Curriculum Reform. Elliot W. Eisner, ed., New York: Little Brown, 1971. p. 126.

[9]Coleman, James S., et al. Equality of Educational Opportunity. Washington, DC: U.S. Department of Health, Education, and Welfare, 1966.

[10]Jencks, Christopher, et al. Inequality: A Reassessment of the Effect of Family and Schooling in America. New York: Basic Books, 1972, p. 264.

[11]de Lone, Richard H. Small Futures: Children, Inequality and the Limits of Liberal Reform. Written for the Carnegie Council on Children. New York: Harcourt Brace Jovanovich, 1979, p. xiv.

[12]Swanson, Gordon. "As I See It...." In Christopher Jencks: In Perspective, Arlington, VA: Association of School Administrtors, 1973, pp. 56-61.

[13]White, Sheldon. "Social Implications of I.Q." The National Elementary Principal, 54 (1975): 13-14.

WHAT SOCIAL KNOWLEDGE IS OF THE GREATEST WORTH?

H. S. Broudy
University of Illinois, Urbana

The social knowledge of most worth to the citizen, especially in a society committed to democracy, provides grounds for rational decision in economic, political, and associative behaviors. Such knowledge would take the form of scientific or science-like generalizations from which causes of social problems and their remedies could be determined and utilized in thought and action. To put it plainly, for social knowledge to be of any worth, it must first of all be knowledge. Is there such social knowledge? Does what we have conform to the requirements of evidence for its generalizations? Does it adhere to the canons of inquiry of a well-established discipline? Are its findings replicable by legitimate members of that discipline? Are its predictions verified or verifiable?

Such knowledge at present is in short supply. The reason for this is not a lack of social sciences and scientists. These disciplines are cultivated assiduously in the academy and their findings sold to corporations and governments large and small. Nor does the fault lie in lack of devotion to scientific method. On the contrary, studies about virtually every aspect of social behavior abound, and all claim to have adhered to the canons of scientific research. In light of all this activity, on how many of the following "problems" is there a sufficient consensus of the learned to give clear guidance to the well-meaning citizen: nuclear war, nuclear energy, energy policy, inflation, social services to the poor, crime and punishment, social security? If the answer is "none," then the status of the social sciences as knowledge requires scrutiny and we may have to re-examine the meaning of a social "problem."

The social sciences--history, economics, sociology, anthropology, some forms of geography, and political science--have trouble qualifying as knowledge, when compared to the natural or hard sciences for several reasons. First, they cannot be reduced to any manageable set of basic concepts on which the practitioners agree and which serve as paradigms for training new practitioners. Because these concepts guide the research, the variety of approaches and topics promises little in the way of a unified body of theory. Second, the most important human behaviors are responses to what is imagined, to what might be and ought to be, rather than to what is--to possibility as much as to actuality. Thus virtually all social hypotheses are subject to self-fulfilling or self-defeating prophecy. This accounts for much of the impotence of economic theory in prediction.

Furthermore, every major social problem has an indeterminately long list of antecedents and no less indeterminate set of possible consequences. In any controversy arguments are not likely to be grounded in the same set of antecedents and consequences. There is a real sense, therefore, that talk of "problems" and solutions" in the scientific sense is misleading when considering our social predicaments. In this realm, if there are no simple solutions--and all discussion begins with the warnings of overpowering complexity--there are no solutions. The knowledge given to us by the qualified experts is about in the same state as form sheets sold by track experts.

If this account of the stage of social knowledge is even approximately correct, then the model of using knowledge from the various social disciplines to guide action is embarrassingly out of line with social reality. I say embarrassingly because the model of rational action is so close to the ideal of democracy and of education for democratic citizenship. If, however, the best knowledge available can only serve the citizens as an inprecise scenario for gambling, the model loses its moral as well as economic efficacy.

The alternative to acting on the best knowledge is to act on the credibility of those who purvey that knowledge. The citizen has been forced to ask not only "Is what X is saying true?" but also "Why is X saying it?" When it is so difficult to ascertain that P is Q is true, it might be helpful to know, if X says that P is Q, whose interests would be served if we believed that X is telling the truth. Whose ox is being gored or fed by the acceptance that P is Q?

Knowledge about motives, however, takes us from science to character--from casual hypotheses to such categories as integrity, reliability, commitment, sincerity, authenticity, from overt behavior to covert intentions. The citizen can apply only crude and rough tests of character, especially to persons and functionaries outside of his immediate social circle. So he relies on a simpler credibility test: Does X act in accordance with his own principles? Does he commit himself to the truth of his assertions so that he stands to lose something important if they turn out to be false? It is a test of moral consistency rather than moral adequacy.*

It must be reiterated that the sincerity of the advocate of a theory does not of itself carry any probative value. The proponents of much of the legislation enacted to provide equality of education opportunity in the late 60s and early 70s believed sincerely that it was right, good, and effective. Yet among the most potent arguments against these programs came from those who pointed out that once the proponents made professional careers out of programs aimed against the effects of poverty or discrimination, their objectivity could be questioned. The result, on all levels of government, is that on every major issue sides are chosen up politically and arguments on either side have little trouble finding research studies that show their view to be the feasible and sensible one for rational citizens to adopt.

---

*This thesis is elaborated in my Truth and Credibility: The Citizen's Dilemma (New York: Longman's, 1981).

The politicalization of the curriculum traps the school into a whirlpool of cross currents. The prudent response is to back off the social studies. The alternative to becalmed silence is to find contents of a curriculum that can be defended as nonpolitical, i.e., validated by the consensus of the learned insofar as it exists. Given these constraints what then might the school provide in the way of knowledge and skill that would be most useful in a world that resembles a lottery?

1. A decent mastery of the symbolics of information. After all, the citizen depends almost entirely on information processed by the mass media. These media are being transformed by technology and influenced by numerous interests. Some understanding, filtering, and interpreting the proffered messages is the first requirement of an enlightened citizenry. It is crucial in judgments on credibility.

2. A content based on selections from and simplification of the several social sciences is probably not the best investment of school and time and effort, for the reasons already mentioned. There are too many of them; there is little intellectual consensus, and thus far are not ready for a reduction to a workable set of key concepts, principles, and procedures. Instead, developmental studies outlining or describing the evolution of our major social institutions, including the economic ones, spread through the middle and secondary grades might be a more profitable alternative. There are many possible lines of organizing these materials and there is no dearth of scholarly sources and some hope of identifying some generalizations that will withstand political objections.

3. A strand of the curriculum that would aim at (a) the practice of skills of collective deliberation on current social issues and (b) the skills of conflict resolution of such issues. I would emphasize the practice function rather than the knowledge. Practice does commit the group to "real" commitments, which in any save the most homogeneous community will become violently politicized. I would suspect that such practice would develop criteria of credibility as much as criteria of truth. The skills of collective deliberation could use the Deweyian version of problem solving (CAT), while skills of conflict resolution have been developed by institutes of labor relations, government, and business.

4. Exemplars. I would devote a considerable part of the social studies curriculum to the study of selected classics in economic and political theory. As interpretive tools, the works such as Plato's **Republic**, Machiavelli's **The Prince**, and Marx's writing as well as some of Adam Smith, the Federalist papers, etc., are indispensable. Distributed through the secondary years they provide the intellectual framework of the theories that vie for acceptance in the world today. The consensus of the learned is far easier to achieve with exemplars than with contemporary works.

Such a curriculum gives up the pretence of providing a body of knowledge on which to ground decisions or the transmission of a set of citizenship values to each school generation . When a school has to become conscious of transmitting the value system of a culture, it is already too late. If it does not go without saying, saying will only raise further doubt, controversy or, what is even worse, the avoidance of the subject altogether, the stance that the public school in the heterogeneous and politically active communities tend to take more and more frequently.

The citizen uses knowledge interpretively and associatively: to understand what he/she reads or hears about issues. Citizens, unless they are professional politicians, do not "apply" knowledge in the manner of engineers applying physics and mathematics to problems of mechanics. Each issue activates associations from experience that seem relevant to it. It is the role of general education to contribute images, concepts, contexts in which the issues are to be cited; and if these images and concepts and contexts have survived the test of scholarship and inquiry over long periods, they are likely to be of very great worth.

* * * * *

BEYOND THE WIDENING HORIZON: RETHINKING SOCIAL EDUCATION

H. Michael Hartoonian
Wisconsin Department of Public Instruction
Madison, Wisconsin

Prologue

Over the last three years, there has been a great deal of concern and debate relative to the identity and direction of social studies in the 1980s and beyond.[1] This debate is both a healthy and troublesome situation. Debate and uncertainty are essential to the democratic mind and resultant actions, but this debate provides somewhat less structure than many educators can tolerate. Thus, a sort of ambivalency has developed in curriculum thought between the demand for certainty and the need for individual freedom.

This struggle between certainty and freedom has been the case since our colonial period. In those days, virtually no uniformity existed in scope, sequence, and materials, and even by the end of the 19th century more than 360 different textbooks were used to teach courses in history. Then, in 1892 the NEA established a Committee of Ten to recommend a sequence for the secondary social studies program. The American Historical Association, believing they could improve on the NEA's sequence, recommended their "ideal" social studies program in 1896. It consisted of a four-year sequence of ancient, medieval, English, and American history. In the early 1900s, the American Political Science Association suggested the study of home, school, and community in elementary grades. And, in a new NEA report published in 1916, a sequence was suggested that would have more lasting impact. This suggestion consisted of two, three-year cycles for the 7-12 social studies program:[2]

Cycle 1 (grades 7, 8, 9) European history, American history, civics

Cycle 2 (grades 10, 11, 12) European history, American history, problems of democracy

This pattern seemed particularly appropriate because many students dropped out of school at the end of the ninth grade. This meant that there were two cycles that students went through from the seventh grade through the twelfth grade with citizenship, United States and European history being taught twice. In reflecting on this unpretentious yet revolutionary document, historians have come to realize that it was a benchmark in American social studies education. The report gave respectability to the term "social studies," and it led to the introduction of the new ninth grade Civics and twelfth grade Problems of Democracy fusion courses. It also introduced the concept of one-year courses in European and American history; it called the attention of curriculum developers to the needs of students; it loosened the control that college entrance requirements had on the high school curriculum; it supported the idea of local curriculum development; it opened the doors of the secondary school to all of the social science disciplines; it suggested that social studies education should gain direction from the needs of society rather than solely from the dictates of scholarly disciplines; and it made the dominant purpose of social studies the cultivation of good citizenship. . . that is, the education of the individual as an efficient member of society in the national and world communities.

This pattern held until the late 1950s (and some would argue that it still is the dominant sequence) when the federal government, through NDEA, NSF, and other sources funded more than 90 curriculum projects. These projects and other efforts funded at the state and local levels emerged in what was called the "new social studies."

The calls for change came from many places. In 1958, the National Council for the Social Studies appointed a national commission on the social studies. The Commission reviewed basic changes and movements which characterized American society and called for a full scale reappraisal of the social studies curriculum. It pointed out that much of the content being taught was outdated, either in terms of societal needs or because it had been superseded by recent research in the social sciences and humanities. It argued for a closer cooperation between social studies specialists and social scientists, and pointed out the need for a national study that would result in recommendations sufficiently specific to give definite guidance to local school systems without describing a single curriculum sequence.[3] Of course, the federal government* in their funding policy implicitly called for change also. The change, however, called for by federal funding was not a synthesizing or unifying effort but an attempt to "let a thousand flowers bloom" so that educators could "harvest the best."

Implementation of the "new social studies" in the late 60s and early 70s brought renewed vigor to this area of the curriculum, but also created new challenges. For example, the pedagogical methods used by elementary teachers found their way into junior and senior high schools. Cognitive (inquiry) skills and affective areas listed in Bloom's Taxonomy of Educational Objectives came to influence the teaching/learning goals, materials, and styles of teachers who previously thought of themselves largely as "subject matter specialists." Obviously the projects also led elementary educators to sharpen their focus on content areas. One concomitant problem developed in both elementary and secondary schools when some educators ignored a balanced approach to social studies, placing, perhaps, too much emphasis on a particular aspect of the program while de-emphasizing or ignoring other components.

---

*Many states also entered into the curriculum development arena. For example, in the mid-60s Wisconsin developed, "A Conceptual Framework for the Social Studies." This program presented major conceptual strands for history and the several social science disciplines in a K-12 sequence. A major sequence change was also recommended. It called for a two-year sequence of U.S. history placed back to back in either the eighth and ninth grade, or the tenth and eleventh grade, and the world history/area studies program was also placed back to back in the eighth and ninth or tenth and eleventh grades. This provided for a six-year (7-12) sequence of an "introduction to the social sciences" in the seventh grade, four years of U.S. and world studies, and one year of selected social science discipline study.

The social science disciplines also improved their status at the secondary level. They were now more readily accepted as discrete courses in American high schools. Anthropology, psychology, political science, economics, and sociology became commonly accepted course offerings. This expansion of subject matter was undoubtedly healthy, but here too there were problems. For example, there was a serious lack of program coherence at the secondary level which resulted from the proliferation of new courses. Questions asked by concerned educators included "What students are taking all of these courses?", "How can we insure that the electives selected by an individual learner provide him or her with a tentative, yet comprehensive 'frame of reference'?", "How can we provide some meaningful orchestration of the social studies?". Further complicating the picture were developments that were taking place in the general area of the curriculum. In the late 60s and early 70s, a number of educators advocating a "non-curriculum" made their appearance. These professionals looked upon a preplanned curriculum as "establishment propaganda." They favored instead a social studies curriculum that grew out of immediate needs and interests of students. This was certainly not a new idea, but it captured the minds of many who sought to bring "relevancy" to education. The other side of the ledger was balanced by a number of educators who favored a specific curriculum that was to be implemented and measured in terms of performance objectives. Finally, other forces at work in the era sought such things as multi-ethnic texts that accurately portrayed the status of minorities, and better ways to utilize media and game theory in social studies education.[4]

These events, of course, are prologue to the concerns raised by educators in the 1980s. These perceived concerns include a lack of curriculum balance and comprehensiveness. . . reduced student achievement and a lack of understanding of democratic citizenship. . . rapid social change and instructional (educational) stagnation. . . world issues (human survival) and educational relevance.

While it is simpleminded to suggest that schools in general and social studies in particular can address this kind of laundry list, it is the case that many think schools should.

Fundamentally, the above list of concerns has been addressed through appeals to a "return" to history,[5] community-based education,[6] and/or basic skills.[7] In addition to these items, certainly an appeal back to the Tyler rationale[8] of addressing needs of society, the child and the discipline(s) is also held up as a model for "relevant" curriculum development. Beyond these discussions, others have also dealt with the ethical questions inherent in any discussion of the curriculum.[9]

Theoretical Foundations

Out of this history and this discourse a set of assumptions about curriculum development can be stated. These assumptions can serve as discussion organizers and criteria for establishing new directions in social education. The four assumptions which will be discussed here are:

1. CURRICULUM DEVELOPERS AND USERS SHOULD UNDERSTAND THAT SCHOOL AND SOCIETY REPRESENT COUNTERVAILING FORCE(S), ONE TO THE OTHER, AND THE CURRICULUM SHOULD PRESENT THIS TENSION IN A MUTUALLY EVALUATIVE PERSPECTIVE.
2. CURRICULUM DEVELOPERS AND USERS SHOULD BE SENSITIVE NOT ONLY TO THE NEEDS OF THE WORLD TODAY, BUT, MORE IMPORTANT, TO THE ENDURING VALUES OF THE HUMAN FAMILY AND TO THE HUMAN IMAGINATION FOCUSED ON THE FUTURE.
3. CURRICULUM DEVELOPERS AND USERS SHOULD BE SENSITIVE TO THE META-KNOWLEDGE CONSTRUCTS (EPISTEMOLOGICAL BASE)

WHICH CHARACTERIZE AND DEFINE COURSE CONTENT USED IN THE CLASSROOM.

4. CURRICULUM DEVELOPERS AND USERS SHOULD BE SENSITIVE TO THE NOTION THAT CLASSROOM/COMMUNITY DISCOURSE SHOULD BE CONCEPTUALIZED AS A CURRICULUM DEVELOPMENT ACTIVITY.

Let us look at the four assumptions one at a time...

1. CURRICULUM DEVELOPERS AND USERS SHOULD UNDERSTAND THAT SCHOOL AND SOCIETY REPRESENT COUNTERVAILING FORCES, ONE TO THE OTHER, AND THE CURRICULUM SHOULD PRESENT THIS TENSION IN A MUTUALLY EVALUATIVE PERSPECTIVE.

The relationship between the "town and gown" has always been a concern for educators basically because of the support/reinforcement functions that the community performs vis-a-vis the school. Until recently, school has been, along with the home and place of worship, a primary institution. Working with the other two institutions, the school has depended upon them for its value and mode of operation. But, an intriguing thing has happened relative to the degree and quality of institutional change. While the schools have attempted to "take on" aspects and functions of other institutions, the family and church are ambivalent about relinquishing these tasks. As the institutions stumble into the future, pushed by rapid and worldwide cultural disorganizations and disorders, it has become less clear as to the legitimate boundaries between institutions. This does not mean that the institutions of school, home, church, etc. are obsolete in their conceptual form. . . we will have them with us as long as people live in groups. However, they will assume different forms based upon the needs and values of the particular society in question.

The discrepancies among institutions (their separate rates of change and confusion over functions) are creating an interesting tension between the school and other social institutions. One apparent result of this tension is the changing perception of "school" which many citizens now carry. . . a perception which is unclear at best and in some cases downright hostile. No doubt there is confusion and disarray on both sides of the street, but schools are the most vulnerable of our institutions. This does not mean that schools will disappear or be systematically destroyed, but it does suggest that the present situation must be taken seriously, for it would seem that schools as presently operated are unsuited to the needs of the decades ahead. What is at issue today is not the validity of this claim, but the creative development of a pedagogical excellence and its operational integrity within American society.

With regard to society, education tends to have two natures (two personalities). These personalities are mutually dependent. That is, education's internal health is a function of its ability to relate to the larger community . . . telling the community about education and educating itself about the community. In a way, education must have an internal logic, a "life of its own," but, it must also explain "life in general." It must be a counter force to the community and to itself as well. The health of the school can be seen in the community and the health of the community in the school. School is, in essence, or should be, a countervailing force to society. A flywheel which helps the "machine" run more smoothly. . . a gyroscope which helps the "ship" stay on course. . . a mirror which helps the "person" evaluate beauty and truth. . . and a scale which helps the "people" weigh justice. This countervailing force helps all of us to understand our rightful place in time and convinces us that life is more than the here and now. It is nothing less than the link which we have with each other, from ages and ages past to ages and ages to come. This countervailing force gives us the perspective of time and place and culture so as to be able to look at ourselves and our community in a new light. This countervailing force is, in essence, the spark that links the past with the future. School should be like a synapse filled with impulses (knowledges and feelings) that jump from one generation to the next and from one time in a person's life to another time. We often say that we understand the past and future. . . hold it up for inspection. Wisdom, however, comes when we allow the past and the future to understand us. . . when they hold us up for inspection.

To see ourselves in this light is to illuminate moral principles. It is this light that makes us accountable to the people, ideas, and ideals of the past and to the citizens of the future.

The curriculum that would address this "mutual evaluation" would have to be explicit relative to the role and nature of schooling in a free society. The curriculum items of content would, no doubt, attend to the nature of systems, the study of school and society, and the skills and attitudes needed for criticism.[10]

2. CURRICULUM DEVELOPERS AND USERS SHOULD BE SENSITIVE NOT ONLY TO THE NEEDS OF THE WORLD TODAY, BUT, MORE IMPORTANT, TO THE ENDURING VALUES OF THE HUMAN FAMILY AND TO THE HUMAN IMAGINATION FOCUSED ON THE FUTURE.

The concept of gross needs (i.e., food, shelter, belongings, etc.) as a precursor to curriculum development is insufficient in power to address fully the complex task of curriculum development. While we talk of the needs of society, the child, or the discipline (knowledge), we must note that needs are a function of culture and culture is defined through its needs. That is, once we move beyond the gross "need" statements, we must study general culture as well as culture specific items in order to get some understanding of the need(s) which education meets. For example, education as a concept is operational within any culture, but its form and function are directly related to the nature of the culture in question. Cultures vary not only in complexity and value preference, but in notions of chronology and the rate of change. The curriculum must deal with chronology, change, and inter/intra-system relationships. In essence, there are two categories of needs which the institution of education must address, irrespective of whether that institution is defined in terms of father's lap, a log, a one-room school building, or a complex radio/television education communications network. These two categories are: 1) the need to pass on the cultural heritage (the codified knowledge of the human family) from one generation to the next, and 2) the need to teach the uninitiated how to deal with problematic situations in personal and societal futures. The dynamics of these two notions of cultural heritage (perspective) and application/decision making (probability) are always a function of the rate of cultural change.

3. CURRICULUM DEVELOPERS AND USERS SHOULD BE SENSITIVE TO THE META-KNOWLEDGE CONSTRUCTS (EPISTEMOLOGICAL BASE) WHICH CHARACTERIZE AND DEFINE COURSE CONTENT USED IN THE CLASSROOM.

Intellectual literacy comes from an understanding of the relationships which exist between epistemology and the utilization of knowledge (applicability) in society both today and tomorrow. The educational implications of the relationship between the epistemological base and "knowledge-in-use" are both sequential and rhetorical. They tend to blend into one another so that it becomes difficult to know where one ends and the other begins. However, to the curriculum developer the understanding of the epistemological base and its relationship to how knowledge is used is critical. Epistemology is concerned primarily with meaning. . . how we create and derive meaning from others and our environments. It provides the lens(es) through which we see, understand, and create new realities.

In a real sense, the curriculum developer and user must develop and understand the "grammar" of the knowledge that is being taught. He or she must understand the "realms of meaning" or the implicit and explicit theories which support all pedagogical efforts.[11] This is particularly the case when objectives like citizenship, environmental awareness, and even global understanding are used. These objectives simply need an epistemological base to draw upon or the possibility for disciplined study is negated.

From this assumption, it follows that different subject matter usually rests upon different epistemologies. Questions about the nature, development, and use of knowledge differ from one discipline to another. It is a mistake, therefore, to divorce curriculum development from subject matter substance. It is obvious that curriculum development proceeds differently with different subject matter. For example, if there is little disagreement over the subject matter itself, the decisions facing the curriculum developer will be confined to those of style or sequence, etc. On the other hand, if there are disagreements concerning the subject matter itself, such as the study of "whose" economics, then the scope and range of decisions to be made by the curriculum developer (and, for that matter, the curriculum user) is considerably expanded. Within the social studies, a range of topics is encountered from relatively well agreed upon historical and geographical information to open questions of social value and opinion.[12]

4. CURRICULUM DEVELOPERS AND USERS SHOULD BE SENSITIVE TO THE NOTION THAT CLASSROOM/COMMUNITY DIS-

COURSE SHOULD BE CONCEPTUALIZED AS A CURRICULUM DEVELOPMENT ACTIVITY.

Given assumptions one through three above, we can see that curriculum development is a never-ending task. Those involved in this task must carry on a continuous dialogue within the educational community, and between the educational community and the larger world. This dialogue, this discourse, should be characterized by quality and the quality of the discussion will be judged by a series of questions such as: Are the positions taken accurately stated? Are the facts describing the policies accurate and complete? Are the arguments logical and complete? Has attention been reflectively given to supporting examples and challenging counter-examples? What are the motives implicit or explicit in the positions stated? What are the consequences of the stated positions? Finally, within this notion of classroom/community discourse is there reliance upon meta-knowledge and ethics? In other words, the "grammar" used by the curriculum developer and user must call attention to ethical philosophy itself. It is this component of the curriculum which will allow for renewal, regeneration, and evaluation. This means taking seriously the notion that the classroom as well as the school must be a community (of scholars) where individuals feel some cohesiveness to the group because there is an ethical reference point beyond the individual and located in some sense of "the common good."

Let us turn now to the implications of these assumptions to literacy and social education.

Social Education: Levels of Literacy

To be educated is to be. . . what?

Certainly it does not mean to be certified. It does not mean to be trained. It doesn't even mean to be materially better off. . . although it could include all of this. Neither does it mean to be a good employee or a worthy home member, or even a better consumer, automobile driver, or basketball player. . . although it could include all of this too. To be educated is something much more pervasive and much more subtle. It is nothing less than to be able to understand and create individual and societal paradigms for viewing and understanding the world. It is the moral courage to make decisions that relate not only to the present, but to the past and future as well. It is the know-how to understand and work with technology and the practical side of life. It is the sensitivity to understand and criticize art, architecture, and the aesthetic environment. It is the skill and willingness to work for the good society. And, it is the ability to work on self in a never ending struggle to be better. . . not better off. . . better! And, what kind of instructional program could possibly provide for these abilities and understandings?

To begin with, the instructional program must include intellectual, practical, and ethical considerations or components. Practical skill, intellectual ability, and ethical competence should all play a role in the curriculum. For example, the curriculum would emphasize skills of language, thinking, and speech through practice in the traditional subject areas and subject area combinations. Further, the subject areas would always stress the reflective considerations needed to study the ethical implications of decision-making through literature, environmental science, and philosophy. If, for example, we expect to study a novel such as Mark Twain's, Huckleberry Finn, and do not bring out the ethical dilemma which Huck faces, we miss the point of the study of literature. Or, if we study the history of the United States and fail to reflect upon the ethical implications of such items as the Kansas/Nebraska Bill; the bombing of Hiroshima; bussing for school integration; etc., we also miss the point of history. Or, if we do science without attention to the social/ ethical implications of scientific investigations we arrive at half truths.

The balance of ethics, intellectual, and practical skills must be the goal toward which education must move. This is the basis of social studies education.

Literacy as Ethical Understanding

Many of today's students tend to hold three common beliefs that would suggest a need for emphasizing ethics and morals. First of all, they seem to think that the world is so corrupt that the ethical behavior of one person is insignificant. Second, they believe that the individual is so powerless in the face of large corporations and bureaucracy that social/political impotency, and with it moral impotency is inevitable. Finally, they accept little personal responsibility for social ills. All of these attitudes are extremely dangerous to the survival of self and society. Underlying this malaise is the implicit and fallacious belief that technological advances make it unnecessary to be concerned with moral issues. Students (citizens) permit scientific gains to act as a substitute for the vigilance, discipline, and hard work necessary for ethical development. . . a scientific "pill" can remove an ethical question of behavior and consequences. But, why has this attitude developed, and what are its antecedents?

In large measure the answer. . . or problem . . . is our reliance on logical empiricism and its nineteenth century parent. . . positivism. While it is difficult to define, positivism is an assumption about the world and reality based upon "objective observations." Its genesis can be traced back to August Comte who insisted that theory can be freed from the imaginary powers of the human mind and based upon the nature of things and laws which govern them. This notion represents a major paradigm shift from classical ideas about theory, which held that people could free themselves from the "objective" world and provide an orientation for ethical action. . . that is, a search for truth and justice. Positivist theory views itself as "value free" . . . and it presents a set of methodological techniques devoid of ethics, goals, and historical roots. In the Western intellectual tradition, this division has not always been the major orientation of meaning and thought. In the classical assumptions of Plato, ethics and knowledge were seen as inseparable. With the decline and fall of classical knowledge during the medieval period, ethics and knowledge were separated with ethics and values seen as more important than knowledge. With the Enlightenment, the separation continued, first with no assumption of primacy between values and factual knowledge to positivism. . . the ascendancy of knowledge over values and ethics.

Under positivism's central assumptions of objectivity and empirical verification, facts become self-subsistent and questions about the creation of knowledge are buried under the weight of "value free" notions of epistemology. Further, knowledge, information or data taken from philosophy, ethics, religion, history, or other "non-scientific" frameworks are not acceptable. . . this kind of knowledge is considered irrelevant.

But it is not only the nature of positivism which is at issue, but its pervasiveness in human consciousness. It is the fundamental paradigm of our time. In fact, some people will even forsake the power and beauty of a non-positivist epistemology (i.e. religion) in order to be counted with the popular epistemology of positivism (i.e. science). This is done without realizing that each has its place in our search for meaning, and to try to put all knowledge in one category . . . suggesting only one paradigm. . . is folly. It is this certainity which is dangerous. . . it is this paradigm which teaches us to approach problems in isolation instead of comprehending the world as a holistic network of interconnected components, ideas, and phenomena. It is this paradigm which cuts away ethics, religion, and philosophy from the "important" elements of the cultural heritage, and this "cutting" is done in the name of objectivity. It is this paradigm which replaces questions of "what should be" with questions of "what is," thus relegating ethics to a category of uselessness. It is this paradigm which argues that social organizations such as bureaucracies are independent of human beings. It is this paradigm which tells people that they are passive pawns in a game of social chess. It is this paradigm which dissolves meaning by failing to make room for historical experiences or social memory. It is this paradigm that denies the essence of goals by neutralizing hope and rejecting the future.

In addition to the pervasive "consciousness of positivism," ethical literacy is also eroded by notions of certainty which come from the fringe areas on both ends of the political spectrum. Certainty is almost always antithetical to ethical literacy. This does not mean that ethics are relative. Ethics must always make reference to moral principles. Ethics are those things like "codes of ethics," which are specific to certain professions, societies, or human transactions. Morals, on the other hand, are general in the sense that they are the criteria against which reference is made vis-a-vis human motivation, behavior, and consequences. Morals are absolute but they are difficult to delineate because of complicated contextual extensions in all moral decision making. If, for example, you knew where an individual was hiding from a "Gestapo type" gang who you knew wanted to kill this individual, would you "lie" to protect her life? While it is clear, as stated in one set of moral principles (the Ten Commandments of Judeao/Christian heritage) that you should not lie nor kill. . . you can readily see that within the context of the Gestapo story an appeal to a simple list of moral principles, any list of moral principles, would be insufficient in making the moral decision.

Thus, ethics always make reference to moral principles and in that context ethics tend to vary more with the particular society, profession, and circumstance. Morals on the other hand, are much more general. But morality can never be relegated to a listing of moral principles for morality is, ultimately, made manifest in what people think and do. Our moral principles can be demonstrated in such simple terms as telling the truth, caring for others, doing justice, etc. The manifestation of moral principles in the behavior and thought of people, however, is primarily a function of decision-making or what might be called the practice of making moral decisions. This is, in essence, the center of educational purpose.

But what is it that the individual needs to learn relative to "literacy as ethical understanding?" Certainly students need to learn what people who study religion and philosophy have said about this area and, while it is much more complicated than it may seem here. . . ethical literacy must first attend to the three notions of intent (motive), behavior, and consequences. These items must be considered if we expect ethical literacy. Intent is perhaps the most difficult to understand and discuss. For example, an individual may behave in an admirable way, and said behavior might even have positive consequences. But what of intent?

Item: you see an elderly women with a large purse attempting to cross the street. Let us say that you intend to steal the purse as you escort (help) her to the other side of the street. Half way across the street, however, you spot a police officer and you change your mind about the theft and proceed to escort the women across. She thanks you and you both go on your separate ways. The consequences turn out to be okay, and the behavior seems to be quite ethical, but what about intent. . . ethical literacy is more than stumbling into a good ending. Further, ethical literacy is at its base a personal or individual phenomenon. We cannot (and should not) delegate ethical decisions. This means that individuals must take the time and make the effort to learn how to become "better" decision makers. This can be done not only through practice, but also through the study of decisions which other individuals have made throughout time and the reasoning processes which they have used.

Consider, for example:

- *What is virtue?
- *Can virtue be taught?
- *What is the nature of good and evil?
- *What is the difference between knowledge of human nature and knowledge of the world?
- *How should a thoughtful person behave and what should he or she say (or not say) in times of public hysteria?
- *Is bad conduct mostly the consequence of ignorance?
- *Is belief in the existence of divine law a part of the foundation of ordinary "law abidingness"?
- *When may the individual justly heed a "higher" law than that of the state of which he or she is a citizen?

Intellectual Literacy

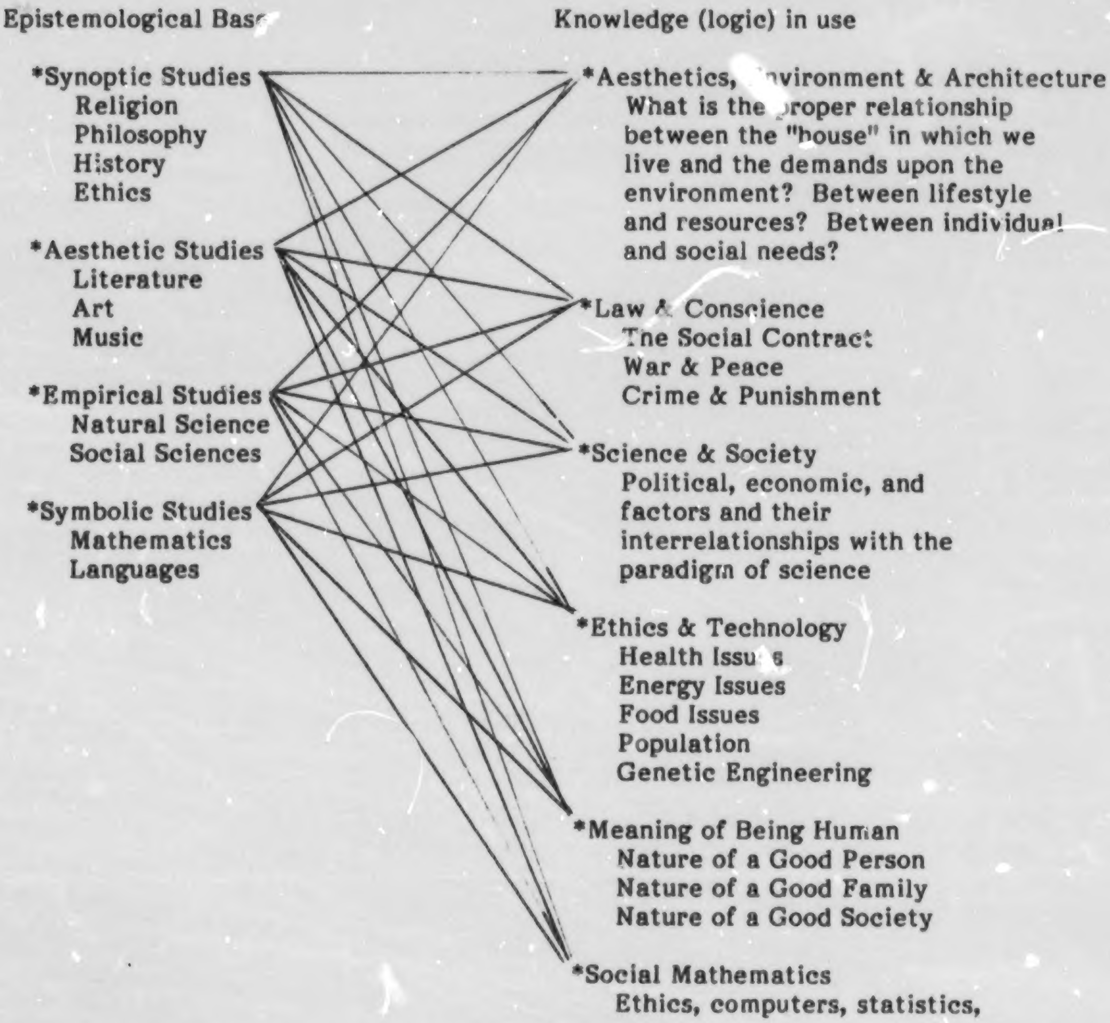
Intellectual literacy becomes an extension of moral literacy in the sense that to separate is simply a manifestation of our work here. In reality there is no difference between these two notions. However, in this discussion, "intellectual" literacy is used in the more narrow sense of the cultural heritage or knowledge codified in disciplines such as history, science, philosophy, and art.

Intellectual literacy in this sense has to do with meaning. . . how we create and derive meaning from others and our environments. It provides a variety of lenses through which we see, understand, and create new realities. Immediately, it should be clear that this is also the essence of ethical literacy. But, again, the further classification is made here primarily for its pedagogical implications.

In thinking about intellectual literacy and learning, one needs to consider not only the traditional areas of study (e.g., history, science, religion, etc.) but also new combinations that address the future without denying the past. Certainly, in terms of what people do (and need) several examples of these combinations might be suggested.

For example, consider the following schema with regard to the educational goal of the development of a "social ethic"... enlightened citizenship. The epistemological base suggests four domains of study which include the synoptic, aesthetic, empirical, and symbolic.

The Educational Goal: Enlightened Citizenship... The
Development of a "Social Ethic"



Epistemological Base

*Synoptic Studies
  Religion
  Philosophy
  History
  Ethics

*Aesthetic Studies
  Literature
  Art
  Music

*Empirical Studies
  Natural Science
  Social Sciences

*Symbolic Studies
  Mathematics
  Languages

Knowledge (logic) in use

*Aesthetics, Environment & Architecture
  What is the proper relationship between the "house" in which we live and the demands upon the environment? Between lifestyle and resources? Between individual and social needs?

*Law & Conscience
  The Social Contract
  War & Peace
  Crime & Punishment

*Science & Society
  Political, economic, and factors and their interrelationships with the paradigm of science

*Ethics & Technology
  Health Issues
  Energy Issues
  Food Issues
  Population
  Genetic Engineering

*Meaning of Being Human
  Nature of a Good Person
  Nature of a Good Family
  Nature of a Good Society

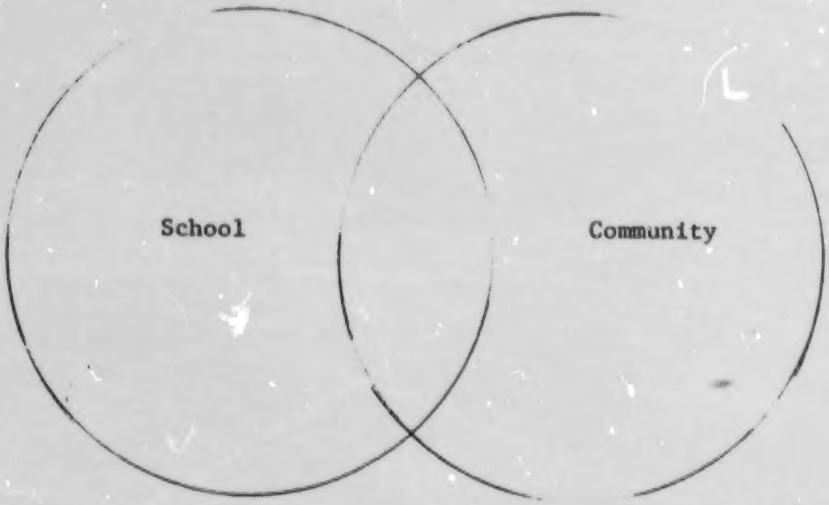
*Social Mathematics
  Ethics, computers, statistics,

These four areas of study include virtually all of the disciplines now common to libraries and school/university study. For example, within the synoptic studies area, disciplines such as religion, philosophy, history, and ethics can be placed. The aesthetic area would include the arts as well as literature. The natural and social sciences, of course, make up the empirical studies area, while mathematics and languages complete the symbolic studies area. I would also suggest that the areas of personal study and ethical/moral study overlap or are part of each of the four major divisions.

In turn, this epistemological base gives substance to the knowledge (logic-in-use) which suggests a number of discipline combinations appropriate for today's students. Six topic areas are suggested here: aesthetics, the environment and architecture; law and conscience; science and society; ethics and technology; the meaning of being human; and social mathematics.

The knowledge combinations such as "law and conscience" have as their base all of the four areas of meaning which in turn have as their reservoir the codified knowledge of the human family. Without a conscious effort to relate these notions, new areas of inquiry become folly.

Intellectual literacy addresses, then, the relationships between fundamental epistemological roots and knowledge utilization (together with the creation of new knowledge). The educational implications of this relationship between the epistemological base and "knowledge-in-use" are both sequential and rhetorical. In a sense, it is like the relationship between school and community. . . sequential and rhetorical. . . they (should) blend into one another so that it is difficult to tell where and how they intersect.



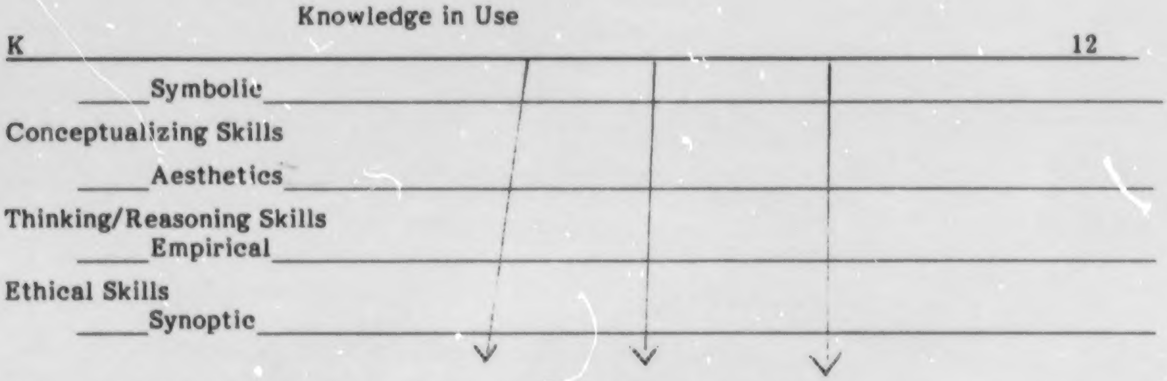
We often think of community (family), school and larger world as a linear notion . . . the individual student who comes from a community, attends school and goes back to the community; in turn to send children of his or her own back to school. We should see the community/school relationship, however, as cyclical. . . they are mutually dependent, each supporting the other in a recurring spiral.

In like manner, the relationship between the epistemological base and knowledge-in-use is reciprocal. We might start with the four categories of discipline study or with those areas, questions, or issues of social emergency or need. As investigations are made in an area like "law and conscience," for example, students will have to draw upon the knowledge from all four epistemological categories, and, indeed, may come "back to the well" many time.

The areas of the epistemological base start early in the formal education process.* And while a sequence of sorts can be built, the important criterion is the assurance that students be exposed to all areas. This suggests that five- and six-year-olds are learning art, philosophy, and the natural and social sciences as well as mathematics. And the knowledge-in-use "interventions" are used at intervals to link areas of epistemology and address new concerns and interests of students and society.

---

*For pedagogical reasons it is possible to sequence three important skill areas so as to mesh with the epistemological base and knowledge-in-use. They are: 1) conceptualizing skills, 2) thinking/reasoning processes, and 3) an understanding of the social contract (ethical skills).[13]

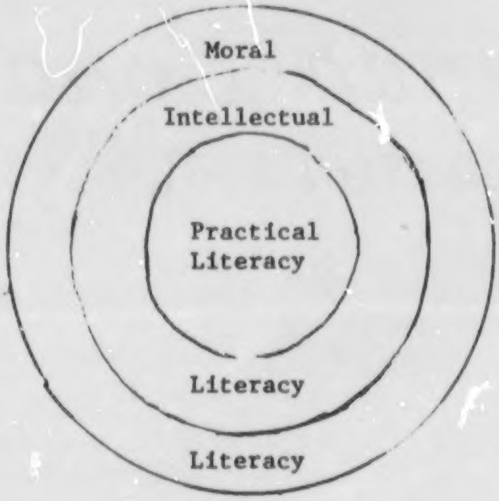


With reference to the above chart, for example, by linking philosophy (synoptic), art (aesthetic), and science (empirical) second graders can build models of shelters on land, underwater, and in space. . . discussing the aesthetic as well as the physical proprieties of building in certain areas and the technological questions and knowledge needed to do so. . . a sixth grade class could investigate how food production and allocations (empirical) affect the wealth of nations and cultural regions over time (synoptic) and the impact of future land/ocean use (empirical/ symbolic) on the earth's ability to feed its people. . . seventeen-year-olds working with "retired" individuals from the community could study the nature of work (synoptic/ symbolic) as well as the possible alternative technologies of their respective lifetimes vis-a-vis the need for new workers with new expertise and life style demands (aesthetic/synoptic). Use of the epistemological base can be made as issues arise and as students become more competent in their "application of knowledge."

The intellectual literacy which accrues from this combination of interventions in the epistemological base is two fold. . . first of all, attention is given to the disciplined study of the cultural heritage and, second, application of this knowledge is made relative to issues which are multidimensional in their scope as well as in their orientation toward the future, thus building a bridge between the cultural heritage of the epistomological base and the future images and potentials of today's students.

Practical Literacy

Practical literacy, the third part of the educational picture is perhaps most difficult to define within the social studies. Certainly, the skills which are provided in programs such as "home economics" or "family living" are obvious, also basic mechanics, and fundamental physical (education) skills. In the social studies, however, practical literacy includes the application of intellectual and moral skills in personal interactions with others and the environment. . . from managing one's time to making personal economic decisions. The ability to make practical decisions almost always carries intellectual and moral implications. What is important here is to see practical, intellectual, and moral literacy as an inclusive set whose parts have functional relationships one to the other.



Practical literacy, without moral and intellectual development cannot be called education. The same applies to all three areas. . . with one very important condition, that is that moral literacy is a first order concern, intellectual literacy second, and practical literacy third. In other words, education must place its priorities in this order, "by definition". . . or else there is no education . . . there is only training. It should also be noted, again, that these three notions constitute an inclusive set. . . part of practical literacy is intellectual and moral literacy. . . part of intellectual literacy is moral and practical literacy. . . and part of moral literacy is practical and intellectual literacy.

We might take the areas of literacy and pose a set of questions related to an everyday situation. . . noting how the areas intersect.

For example:

Paying taxes in our republic (a lesson in a 12th grade social studies class):

Questions to be raised and answered by the citizen (student).

1. Ethical question - when may, or must, the individual obey the claims of conscience rather than the claims of the community (society)?
2. Intellectual question - how do the budgets (public finances) of the state (nation) affect my relationship to other citizens?
3. Practical question - which form(s) should I use in filling out my taxes?

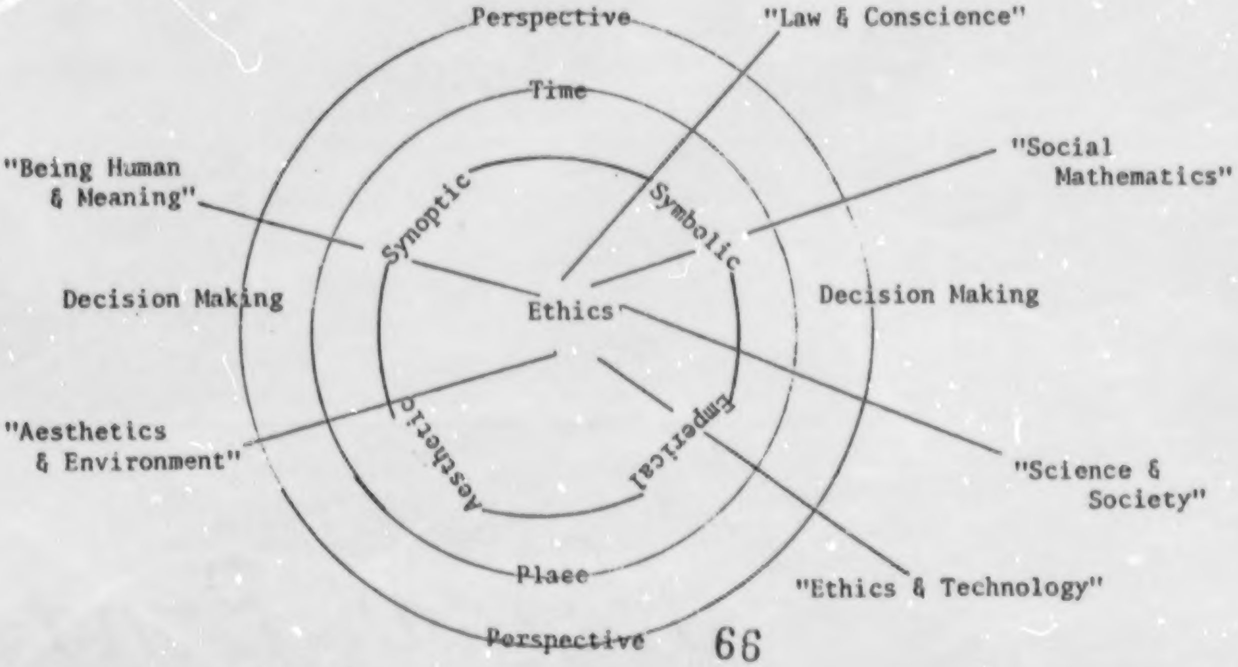
In preparation for a resolve of these questions one might need to read Sophocles, Antigone (ethical), discuss the nature of public finance, perhaps, with an economist (intellectual) and, find out about tax forms from the IRS (practical). Note that all epistemological base disciplines might be utilized and the point is simply that everything we do has these three sides to it.

New Directions in Social Studies Education

In discussing new directions in any curriculum area it is appropriate to start with ideas of scope and sequence. Scope refers to that set of knowledge, including skills, which constitutes a field of study and addresses explicitly the goals of that field of study. In the social studies, scope has normally included the disciplines of history and the social sciences together with discipline combinations, i.e., economic geography, behavioral sciences, etc. However, if the above discussion of literacy is taken seriously, then the common scope of the social studies must be altered in order to more adequately address the goals of enlightened citizenship. . . the development of perspective and decision-making.

The scope of the social studies, then, should center around ethics. Perspective and decision making are the outer boundaries of the social studies scope and make manifest the goals of this area of study.

SCOPE



Giving substance to the scope of social studies are the synoptic, aesthetic, empirical, and symbolic study disciplines. Within these areas of study, emphasis is certainly placed upon those disciplines which contribute most to developing perspectives of time, place, and culture; to enhancing decision-making abilities in the political, economic, and social spheres of life; and to the development of ethical responsibility. Thus, we see that direct utilization of history and the social sciences as the necessary epistemological base, but curriculum sufficiency resides in our ability to complement this base with religion, mathematics, philosophy, and art. These disciplines, and others, working together can account for the core of the curriculm scope for the social studies. Beyond this base, we can point to combinations of knowledge (logic-in-use) more adequate to the future without foresaking the past... combinations like "ethics and technology," "social mathematics (computers and statistics)," "political economics," and so forth. Six areas of study are listed on the above figure, but these are only representative.

The scope of the social studies, then, should address ethics, perspective, and decision-making. To accomplish this task, fundamental subject areas and combinations thereof must be utilized.

Sequence means that curriculum organization must provide for the continuous development of learning. In determining sequence, most plans give some consideration to:

a. Maturation and experiential background of the learner... the experiential background of the student developed in his or her interaction with the social environment sets limits on what can be learned.

b. Interest in and use of what is to be learned... characteristics of the learner such as mental development and interest must be considered by the curriculum developer and user for they also set limits within which learning is possible.

c. Prerequisite learning... learning is best achieved when curriculum content and skills are ordered from the more simple to the more complex and students are required to master some elements of content and skill before moving to more complex areas of study.

d. Difficulty level. . . difficulty level, which reflects both limitations on the students' knowledge and skills and the complexity of what is to be learned, must be taken into account in all plans for sequence.

There tend to be two common approaches to determining sequence. One is to examine factors that are largely external to the learner, such as structures of the various disciplines (logical), and the other is to look at aspects of the learner and the learning processes for (psychological) factors. In all cases, it should be clear, an adequate social studies sequence will combine both logical and psychological factors.

Beyond these general notions of sequence, the social studies should give attention to the following principles:

- Sequence is a function of increasing the quantity and quality of relationships between the epistemological base and the application of knowledge.

Scope and Sequence

Attempts at the creation of an appropriate scope and sequence for the social studies are numerous. Many new ideas fail because of the inertia of the "books" available and the fact that many teachers are comfortable with the status quo. And besides, "one logical sequence is as good as the next. . . since curriculum logic is mostly internal." In other words, to develop and implement a new direction in social education would demand an effort on the part of teachers and publishers the likes of which we have never seen. But, it is exactly this kind of commitment and effort that is needed today if we expect to have enlightened citizens for our republic in the twenty-first century.

Future Directions

Unlike the widening horizon curriculum, the suggestion here is to start with attention to the earth (global) and return to it several times. It should also be noted that there are two constants in the sequence: (1) attention to the knowledge base, and (2) attention to the skill base needed for perspective and thinking (decision-making). Next, it should be noted that knowledge applications are made throughout the sequence, and it is at these points of intervention that attention can be given to topics such as ethics and technology, science and society, law and conscience, social mathematics, etc. Finally, attention is given to certain themes which can serve as unifying factors in the K-12 program. This is not an exhaustive list but only represents some of the areas in which the students can study. (See chart in Appendix A)

This framework for curriculum offers one way in which the developers and users of the social studies program can address the four assumptions discussed above with some sensitivity and craft. There can be discourse relative to developing a community/school evaluative perspective, as educators and community people become involved in knowledge applications like, "aesthetics and the social world," or "law and conscience." Second, enduring values become a central point of emphasis in the attention given to ethics and ethical literacy. Third, the attention given to epistemology as a base for knowledge application, and finally the emphasis placed upon earth, community, and human possibilities provide for continuing growth and evaluation of the program.

One last point of synthesis needs to be made relative to the above discussion. That is, to combine a general sequence of local/global considerations with the general content of the cultural heritage. It is also important to combine these factors with the general themes of social contract, language/thinking, art, and ethics. Finally, the application of these themes and knowledge can be made in suggested topics under "knowledge-in-use."

For example, curriculum components are taken from the skill base, the sequence themes, the knowledge base, and the application (scope) themes. A kindergarten unit in social education with these components might contain the following items:

Scope	Knowledge Base	Sequence	Skill Base
aesthetics	art (including music)	earth	Conceptualizing Skills
environment	ethics	my home	observation
architecture	How should we treat the earth?		classification
What is a home?	language/thinking		seriation
a. earth as a home	(describe reality and imagine new realities)		spatial relationships
b. home as home			making judgments
	social contract		
	(How can we be fair about the way we treat each other, i.e., sharing or distributing resources)		
	Knowledge is drawn from history the social sciences plus the humanities as appropriate to addressing the areas outlined in the scope themes.		

Activities for the five- and six-year olds can be constructed from the above components and a series of activities can make up units of study. The task of the curriculum developer is to align the four components and establish a logically and psychologically appealing program. Starting with consideration of scope (application themes) it is possible to structure an exciting sequence built upon the substance of a sound knowledge and skill base.

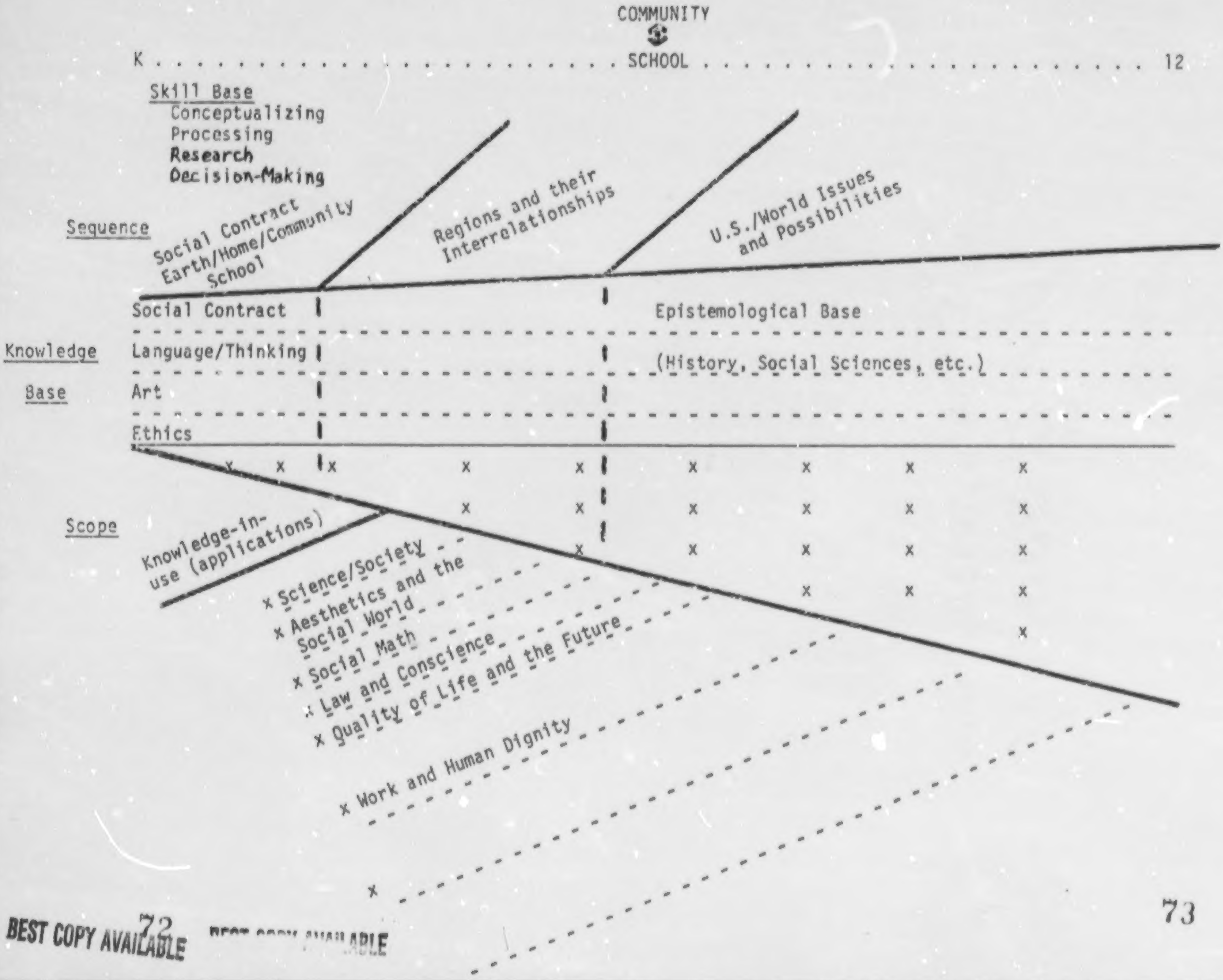
Conclusion

This paper calls attention to new issues and possibilities in social education. Its major purpose, however, is to initiate discourse on one of the most important topics in education today. . . the preparation of enlightened citizens for the twenty-first century, and how best the social studies can help in this task. In the book, The Third Wave, Alvin Toffler states:

> "What is important here are not these specific suggestions. By working together, we can no doubt come up with far better ideas, easier to implement, less drastic in design. What is important is the general path we choose to travel."

And so we must see our task in (the improvement of) social studies education not so much as reaching a destination as to travel with a different view. . . a view that will help bring meaning to students' lives allowing the individual to see life differently, with sensitive eyes that behold the fullness of what it means to be human.

APPENDIX A


COMMUNITY
SCHOOL
K
12
Skill Base
Conceptualizing
Processing
Research
Decision-Making
Sequence
Social Contract Earth/Home/Community School
Regions and their Interrelationships
U.S./World Issues and Possibilities
Knowledge Base
Social Contract
Language/Thinking
Art
Ethics
Epistemological Base
(History, Social Sciences, etc.)
Scope
Knowledge-in-use (applications)
x Science/Society
x Aesthetics and the Social World
x Social Math
x Law and Conscience
x Quality of Life and the Future
x Work and Human Dignity
x

BEST COPY AVAILABLE

BEST COPY AVAILABLE

FOOTNOTES

[1] Social Education, Volume 44, Number 7, November/December, 1980.

[2] Report of the Committee on the Social Studies of the Commission on the Reorganization of Secondary Education of the NEA - "Social Studies in Secondary Education: A Six-Year Program," Arthur William Dunn, Secretary, Washington, DC, Government Printing Office, 1916, page 12.

[3] Program Improvement for Social Studies Education in Wisconsin, No. 7250, Dept. of Public Instruction, 1977, page. 17.

[4] Rumpf, Art. Unpublished paper, Milwaukee, Wis., 1976.

[5] Phi Delta Kappan, June, 1981. Pages 731-732.

[6] Newman, F., Bertocci, T., and R. Landsness, Skills in Citizen Action University of Wisconsin, 1977.

[7] Basic Skills statement adopted by the State Social Studies Curriculum Study Committee of Wisconsin. Basic skills deal with the following five areas: The student should be able to:

a. Use reasoning processes in economic, political, and social decision making;
b. Comprehend the vocabulary and logic of the several academic subject areas which make up the social studies;
c. Communicate ideas through speaking, listening, writing, and the use of other symbols;
d. Use the methods (language) of the social sciences, history, liter- ature, social math, and the fine arts to describe and explain social phenomena; and
e. Perform basic psycho motor activities necessary to learning and health.

[8] Tyler, Ralph, Basic Principals of Curriculum and Instruction, University of Chicago Press, 1950.

[9] Hartoonian, H. Michael, "Ethics and Education: Toward an Epistemology for Quality" in The Biological Sciences Curriculum Study Journal, Volume 3, Number 1, February, 1980.

[10] Hartoonian, H. Michael, "Countervailing Forces: Searching for a Proper Relationship between School and Society" in print, 1982.

[11] Phenix, Phillip, Realms of Meaning, McGraw-Hill, New York, 1964.

[12] Cleo, unpublished manuscript, "Problems and Choices in Teaching Social Justice," East Lansing, Michigan, 1978.

[13] Hartoonian, H. Michael, "Reasoning As A Metaphor For Skill Development In The Social Studies Curriculum," Theory and Research in Social Education, Vol. VII, No. 4, Winter 1980.

FOUR FUTURES FOR SOCIAL STUDIES

Irving Morrissett
University of Colorado
and
Social Science Education Consortium

My thoughts about the theme of this conference have been influenced primarily by a three-year study of the past, present, and future of social studies/social science education recently completed by SSEC, viewed against the background of the SSEC since its founding.

The Social Science Education Consortium was founded in 1963, at a time when unprecedented resources were being mobilized for educational change and improvement in the United States. Stringent criticisms of the state of education had stunned educators in the 1950s, as did the launching of Sputnik in 1959. A prominent part of President Johnson's Great Society was greatly increased federal support for education, setting and supporting new goals of equity in and access to educational opportunities, and encouraging experimentation in both subject matter and educational methodology.

While the initial force of this new surge of interest in educational improvement was focused on mathematics and natural science, to "catch up with the Russians," the broadening social concerns of the Great Society soon extended the thrust of educational improvement into the social sciences and social studies. The Cooperative Research

---

*Presented to Rethinking Social Education: A National Conference on Future Directions for Social Studies Education. August 16, 1982, Wingspread Conference Center, Racine, Wisconsin.

Program of the U.S. Office of Education funded many research and curriculum projects, including a dozen or more under "Project Social Studies." The National Science Foundation, after careful consideration, decided that "science" encompasses the social sciences; its education directorate supported a great variety of educational research and training activities and funded major curriculum development projects in sociology, anthropology, geography, psychology, and political science, as well as many lesser projects.

The major reason for the formation of SSEC in 1963 was to monitor emerging developments in social studies and social science education, to facilitate communication among educators and social scientists on the cutting edge of education, and to disseminate information about the new developments. Throughout the 19 years of its existence, the collection, analysis, and dissemination of information about developments in social studies/social science education has been the major focus of SSEC, with sponsorship of the ERIC clearinghouse an integral part of these activities from 1971 to the present. A landmark event in this 19-year history is the recent completion by SSEC of a three-year study of "Social Studies Priorities and Needs," with the acronym SPAN.

In the absence of a reliable crystal ball, the best preparation for developing sensitivity to emerging trends for making likely projections of the future is an intimate acquaintance with the past and with the current status of one's field of expertise. The first publication of Project SPAN was a 200-page history of social studies reform from 1880 to 1980--a story of growth, committees and commissions, creativity, conservatism, hope, frustration, and numerous reinventions of the wheel. This history contributes much to an understanding of The Current State of Social Studies, SPAN's 300-page account of rationales, curriculum materials, instructional practices, and the status of social studies teachers.

Among the findings reported in the SPAN work are the following:

--There is much confusion in the field about what a rationale is. The construction of a full and useful rationale for social studies is a very difficult task that has been seldom attempted.

--Currently, social studies/social science educators are greatly concerned about developing a definition of the social studies. Many of the definitions that have been put forth are statements of desirable goals for recommended procedures, rather than strict definitions.

--Three approaches to the teaching of social studies can be identified. "Conservative Cultural Continuity" is the dominant approach, with the "Process of Thinking Reflectively," "Intellectual Aspects of History and/or the Social Sciences," and variants of these as alternatives to the dominant approach. In practice, combinations of the various approaches are used.

--Citizenship education is the most common single goal for social studies; the most common goal set is knowledge, skills, attitudes or values, and social participation.

--The dominant pattern of social studies programs from kindergarten through grade 12--despite numerous variations that have occurred--is one that was established more than 60 years ago. The typical K-6 pattern is built on the "expanding environments" theme, while the curriculum in grades 7-12 consists of a pattern of U.S. history, world history, civics, and government. This dominant pattern has persisted due to the strength of tradition, the reinforcement of the pattern by textbook content, and the lack of a compelling alternative. There is little articulation or coordination of social studies programs between grade levels, particularly between the elementary and secondary grades.

--Students, teachers, administrators, and the public accept and rely on curriculum materials as essential aids to teaching, learning, and classroom management. Foremost among curriculum materials are textbooks, which are used in the great majority of classrooms. Compared to textbooks, supplementary materials including films, filmstrips, workbooks, and teacher-developed materials (other than tests) have slight use.

--Most competing texts for particular subjects and grade levels are very much alike in format, style, and content. The texts typically stress the transmission of information and avoid sensitive subjects. Some notable changes have occurred in textbooks in the past 20 years, particularly in the treatment of women and minorities and in the use of color and graphics. Changes in the amount of attention given to controversial topics and to variety in learning activities have been less extensive.

--The individual teacher is the "key" in the learning process, but little is known about why this is true or how this proposition can be used to improve social studies/social science education.

--Teachers of elementary and secondary social studies, unlike their college-level counterparts, spend little time contemplating the goals of their activities; they are too preoccupied with problems of administration and management. Where common goals can be found, they are transmission of textbook knowledge to students and socialization, in the sense of instilling acceptable classroom and social behavior, getting acceptance of the norms and values of society, and, to a lesser extent, preparing students for successful participation in mainstream society.

-- Teachers' most commonly perceived problems are students' poor reading ability and their apathy toward school. Other problems that concern teachers are lack of time to teach their subject, lack of materials and equipment, and lack of good sources of information about new methods and materials.

-- Teachers teach the same subject in diverse ways, even when using the same textbooks in the same school system. Unfortunately, less information is available on the varieties of teaching methods than on central tendencies in teaching methods.

-- Most instruction in elementary and secondary schools takes place in large groups. Much teacher time is spent on administrative duties and the maintenance of discipline. Preparation time is generally considered to be inadequate, and the students' time on task in the classroom is substantially less than 100 percent. Most of the time students and teachers spend in the classroom is focused on the use of curriculum materials. Lecturing or teacher talk is the most common mode of instruction, increasing in importance from the lower to higher grades.

These insights into the current state of social studies certainly give no definitive direction for predictions of the future, but should provide useful background information for assessing both the prospects and the desirability of various possible futures.

There are four views that one might take of the future of social studies/social science education. They are presented here as alternatives, but the hopeful futurist must be sensitive to all four.

View #1: The Inertia of the Past Will Prevail

The educational literature, including that of the social studies, is replete with accounts of reforms that failed. Most educational changes, however exciting and productive, depend upon the charisma and enthusiasm of one or a few individuals, who eventually get tired, move away, retire, or die. A support system to nurture the innovative individual and then to extend the innovation is necessary but seldom exists. Support systems--at the school, district, board, state, or national level--exist to preserve the system, not to change it. Professional jealousies inhibit the adoption of someone else's innovation; a teacher is too proud to borrow from the room next door; new directors of federal agencies must invent new thrusts, to distinguish themselves from their predecessors. The energies of innovation, in toto weak at best, cancel each other out.

In social studies, one reform movement after another has rediscovered the good ideas of previous movements, added a little on its own, had limited success in influencing the system, and faded into obscurity. The greatest effort of all, the "new social studies," which flourished from the early 1960s into the early 1970s, receiving unprecedented financing from public and private sources, has now had its epitaph written and rewritten many times.

The one notable success of an educational reform effort in the social studies tends to support the thesis that inertia will prevail, rather than that reform is possible. The National Education Association's Commission on the Social Studies produced a report in

1916 which recommended a pattern of subjects and courses, recommended a K-6 sequence compatible with the 7-12 recommendation. While the magnitude of the break with the past represented by these reports has sometimes been exaggerated, it is true that they had a substantial impact on the growing educational establishment, such that these recommendations were substantially in place throughout the country by the mid-20s. Voila! Change is possible! But is it? This pattern has remained in place, with minor deviations, to the present time, despite the great changes that have occurred in social knowledge and the needs of students and society.

As with many areas of great inertia and/or ignorance and/or uncertainty, a good case can be made that the best prediction of where education will be next year, five years from now, and possibly 10, 20, or 50 years from now, is that it will be pretty close to where it is now.

View #2: Education Will Move, Slowly But Surely--and Maybe Not So Slowly--Toward Agreed-Upon Ideal States

Educators have a great deal of knowledge about education that is not now being used, and there is substantial agreement on much of this knowledge. Students should be more actively involved in their education--doing more, listening less. Students of the same age have very different levels of ability and readiness, more individualization could make learning more efficient and more effective. Students have very different learning styles, with respect to pacing and timing and different sensory perceptions; again, individualization and variety in teaching methods are the known route to more effective learning. A decrease in rote learning and an increase in problem-solving facility will better prepare students for their future. Smaller schools contribute to a sense of mutual support between and among student, teacher, and administrators. The traditional content of textbooks, more in social studies than in others, needs to be brought up to current levels of knowledge in the social sciences. Goals and objectives need to be elaborated, clarified, and more generally agreed upon--particularly in social studies. Teachers need more moral and logistic support, more preparation time, less paperwork, more and better staff development opportunities. These and other recommendations for moving toward a desired state for social studies are elaborated in the SPAN report on The Future of Social Studies.

While many educators agree on the desirability of many such changes, many also think of them as pie in the sky. There is too much inertia in the system; there is too much disagreement on how to achieve such goals, if not on the goals themselves; and the clincher is, it all costs far more money than will be available in any foreseeable future.

But the course of human development, since humans discovered the idea of progress of a few centuries ago, has been remarkable. Whereas Socrates met death for his radical ideas, Copernicus was merely disgraced for disputing Ptolemy and Einstein was honored for upsetting Newton. While the Agricultural and Industrial Revolutions were not nearly as rapid as political events from which they borrowed the concept of revolution, they were profound. In education, America moved in less than a century from education through high school for less than 10 percent of its citizens to about 90 percent. In only a few decades, the proportion of students experiencing post-secondary education moved from less than 20 percent to over 50 percent. In still less time, substantial progress has been made toward racial and sexual equity within our educational system.

Change is possible, it does occur, it often occurs in directions that many welcome as progress. It can also happen in education.

View #3: The New Social Studies is Not Dead, But Only Sleeping

The "new social studies" was part of a much wider movement of attempted social reform in the 1960s and 1970s. With respect to the organization and methods of education, many innovations were developed and tried: modular scheduling, open classrooms, team teaching, management by objectives, behavioral objectives, cross-age learning, games and simulations, activity packets, problem solving, and computer-assisted instruction.

Drawing upon these and other organizational and methodological innovations, many social studies educators and social scientists embarked upon a great number of programs to revise the curriculum, disseminate new methods and materials, and educate or re-educate teachers. Many new materials were developed in anthropology, sociology, economics, political science, sociology, psychology, geography, and history. The concepts and structures of the social science disciplines were drawn upon and in many cases were the principal fare. Other materials were interdisciplinary, emphasizing concepts and problems that cut across the established social science disciplines.

A few of the new materials were widely used in elementary and secondary schools, most received limited use, and some died in the pilot stage or in publishers' offices. Well before widespread dissemination could be expected or accomplished, national economic conditions, tightening school budgets, diminishing publishers' profits, and lack of apparent and immediate success blunted and then stopped the thrust of the new social studies--as was also the case with "the new math" and the "new science." As of 1982, little is heard of innovations of the 1960s and 1970s.

An important and neglected aspect of the decline of the new social studies is the decrease in concern for many social aspects of education. An important part of the educational reform movement of the 1960s and 1970s was an increased concern for portraying greater realism about nature and society. Value-laden issues--war, sex, economics, environment, and race--were introduced into many of the new curriculum materials, mostly in social studies. They reflected much of the concern with social problems of the broader society. With the exception of continuing and moderately effective concern for racial and sexual equity with respect to education and employment, most of these social concerns have been put on the back burner along with the new social studies.

While many may feel that the innovations of the new social studies are safely, permanently--and possible deservedly--buried, another view holds that a tremendous legacy of new ideas for teaching methods and learning materials was accumulated and stored away in the 1960s and 1970s. This legacy may be a tremendous storehouse of knowledge, awaiting, more favorable circumstances to be rediscovered, recalled, revised, and put into practice to help bring about a basic restructuring of an antiquated system that many feel falls far short of the results that should be obtained, given the tremendous amount of financial and human resources devoted to our educational system.

View #4: A Revolution Requires a Strong Catalyst; Computers May Be It

Except for the 1916 report of the National Education Association, the success of which may be attributable to special circumstances, none of the many efforts for change have had much impact on social studies in the schools. The potent "Beard Commission" of the 1930s, depression and war, the virulent attacks of the 1950s, the humanistic stories of educational tragedies of the 1960s, and the new social studies--all had relatively little impact. Perhaps it takes a very strong catalyst--perhaps a major earthquake--to shake education out of its rut.

Computers may be such a catalyst. The first reaction to such a proposition may be that computers are just another fad, perhaps with some very legitimate promise for educational improvement, but no more so than many of the other innovations which took on the characteristics of fads and died. Computer-assisted instruction was seen as a great innovation, but it died along with the other innovations of the 1960s and 1970s.

Maybe so. But it may be that computers offer solutions to so many educational problems that basic and dramatic changes may occur through the use of computers. Individualized instruction, interactive learning, manipulative learning, visual learning, reduced paper work for teachers and administrators, and access to tremendous banks of data and programs offer prospects for unprecedented changes in teaching and learning methods and the organization of educational institutions. Among these dramatic prospects, not the least is the phenomenal decline in the cost of access to computer capabilities. Cost has been the reason--sometimes the excuse--for not adopting many other innovations. The bottom of the computer cost curve is not yet in sight.

Like most views of the future, my own view is a combination of cold prognostication and warm desire. The prospects that I see for the near and immediate future for social studies, with deliberately unspecified proportions of prediction and desire, are these.

1. A renewal of interest in a variety of social studies methods and materials--a reversal of the recent trend toward hardback, traditional texts,
2. A renewal of interest in broader social concerns, within and outside the educational system, related to a more realistic and more humane view of society and the world, and
3. A revolution in the content, methodology, and organization of our educational enterprise, based on the computer.

Any one of these three movements could occur by itself and independently of the others. Another possibility is that all three would go forward together, in concert, mutually supportive. That could be very exciting.

KNOWLEDGE, ENLIGHTENED MINDS, SOCIAL WORTH

B. J. Mauer
Rickert Industrial
Milwaukee, Wisconsin

The assigned topic is knowledge, enlightened minds, and social worth. . . and so, I would like to address, for the few minutes that I have, the, "essential ingredients," that allow us to pursue these fine attributes.

With all honesty and candor, I am not even certain that this is a subject that I should be address. . . and as a sage of old has said, "Make certain that what you have to say will improve upon, 'the silence'.". . . or as Publius, the Greek sage has said, "I have often regretted my speech, never my silence."

In addition, the trouble with crusaders and Don Quixote types is that windmills, ladies in distress, and the political economics of education are a very rough and volatile mixture. . . in fact, the shadows, images, and mirrors of the arena are full of their proverbial skeletal remains.

We seemingly have a rather advanced infectious social disease. Its symptoms are a growing appetite for the weird and unusual, combined with an almost insatiable desire to fund equalitarianism, but invariably with money, and usually someone else's; other symptoms include the loss of a work ethic, a rapidly waning reliance upon self and inner resources, a growing need for external stimulation, and the resultant decay of a spiritual, moral, and ethical strength. This moral narcosis and psychological warp leaves us with a growing penchant for avoiding responsibility, providing for one's valid internal and external needs, and rather insidiously slipping over into that realm of experience seeking, where the sufferer is involved in the most trivial, nonsensical, and even self destructive endeavors of excessiveness in fun, leisure, self pleasure, and insatiable self-gratification. Need I point to the porno, the media appetites, the drug, the alcohol and other devices our culture has turned to to satisfy that growing demand for pleasure seeking, which invariably and rapidly spread our infectious social disease to a larger and larger spectrum of the populace?

The history of this disease will clearly point out that it is almost always fatal. It has plagued mankind since societies and cultures have recorded their histories, and the record for its eradication is rather poor. We are now faced with hybrid strains that transmit with increasing speed, through mass interchange, and we are now looking at Typhoid Mary type carriers that are global in nature.

Let's face it:

For too long - the private sector has been the producer and collector for our massive spending programs and is expected to produce more and more for less.

For too long - the price of leisure has been cheap, while productive work, savings and risk-taking, are expensive and punished by higher and higher taxation and regulation!

For too long - we have dissipated our price and quality of workmanship, and, in effect, begged our competition to provide the ingredients we are no longer willing or able to provide in a growing competitive market.

For too long - our public policy has been to perpetuate nonproductive activity at the expense of needed and useful work, and so more and more regulations and redistribution are our almost exclusive equalitarian responses.

We know the problems; we have studied them. What we avoid are the reasonable solutions. . . and the medicine unfortunately is not to everyone's liking! In social policy as well as in economic policy, there is a big difference between a hand and a handout! Unfortunately, we need to learn some of these things all over again.

It is like the pilot flying out of Madison, Wisconsin. The right engine did not sound right. It was sick, so he returned. The frequent modern solution: change the pilots and use the same airplane. It will not work. We have got to fix the engine! And so we have to fix our public policy engine or suffer the consequences. . . so where does that leave us?

Did you ever think that maybe we need to go back to the drawing boards and redesign? That maybe there is a quality control or a missing link problem here? That we have almost totally destroyed the linkage with the past. . . decent, effective, credible models if you will. Parents, grandparents, friends, relatives, teachers, and preachers. We have replaced and substituted many of these values and linkage creators with too much fun, leisure, license, and non-productive activity, that waste and squander human resources rather than build and encourage.

I recognize that I am preaching to the choir, but I strongly suspect a big part of what we are addressing is that we have developed such an effective eraser that we have just about wiped out tradition, value, ethics, and common sense, and substituted humanism, subjectivism, ethical relativism, moral determinism, and all the rest, virtually without a brake, anchor, or guideline.

In light of the above, it is important to consider the impact that education has upon the lives of so many. Its web of impact for good or evil is of such immensity that its bungling can lead to the misery and ruin of thousands and even millions of people the world around and leave the scars on the gravestone of humanity for centuries. . . or, likewise, its indelible imprint for good can lead to the best and highest that mankind is capable of achieving and provide that so desperately needed good example for others to emulate or follow.

We need to make more sense out of what we are doing to each other. Unfortunately, we too frequently refuse to believe and learn; like the proverbial drunk on the titanic, who when he heard the crunch and saw the iceberg said, "My God! I ordered ice, but this is ridiculous."

Yes, there are just too many out there willing to buy what anyone says. . . and there are to many out there who will stand for anything they think you will fall for.

The gas and indigestion developing in our system is staggering. Our government itself does not know what each layer is doing, much less duplicating or proliferating. We are being buried under an avalanche of our own by-products, or, if I want to be a bit smoother, it is like trying to feed the sparrows by putting it through the horse first - the sparrows get fed, but what about the cost in human value and lost resources!

Somewhere along the way we have discovered that by passing laws and regulations, with greater and greater frequency, in a determined effort to solve all of the problems that exist, we end up taking a course of action that insures their continual existence and growth. We start throwing someone else's money at our problems in hopes that they will quietly go away! We all know the answer. We have discovered perpetual motion in bureaucracy! We now need more laws, to solve more problems, to do more things, to more people, to save all of us from ourselves. . . but what a price! Much of this misdirected sense of mission lies in our own human frailities, or as Santayana said, "One who, having forgotten his purpose, redoubles his efforts."

If economics is the "housekeeping of life's necessities"... and some things not so necessary, and also the first of "worldly" concerns. . . then it seems to me that we need desperately, to raise its level of awareness, of understanding, and of impact in those areas where heart, soul, and mind reside.

In my book, that means we need to have a much higher level of commitment and obligations on the part of all of us in our homes and families, our business, our schools, our religious institutions, our labor halls, our media, and at all levels of government. It is essential if we are to preserve our nation's freedoms, our system, that we likewise restore our responsibilities, and that in turn, will require much more economic sense, in place of so much economic nonsense. The alternative is devastating. . . but also quite possible.

In all of this, your role is critical, for hopefully, you understand the essential ingredients, the productive mechanisms and the human frailities involved in much of this. You are by choice, in that arena of life, where young, impressionable minds often first learn about life's alternative choices, and the interwoven dependency of our institutions upon each other. We can frankly ill afford the wasteland, the violence, the ignorance, the idleness, and the license, that has for so long been a devastating part of our educational scene.

What we need are young minds that are subject to good role models, where, knowledge, attitudes, skills, habits, principles, and values of real need and worth are developed.

Let us get away from our suicidal bent and get back to tolling the bell for sensible values.

Let us stop teaching about looting wealth and start teaching about creating wealth. It is called being productive.

Let us stop submitting, looking the other way, and copping out, and instead, get involved in what we know is essential.

Let us stop looking for scapegoats, and look in the mirror, for few are without guilt of sins of omission.

Let us not look for the security of a galley slave, but work hard for the freedoms and the responsibilities that we know are ours. And for this, we need to provide some love, to nurture, and care for its survival.

Let us open wide our doors so we can cross those essential thresholds. We need to address academic freedom, academic license, and academic responsibility just as much as we need to address business self-interest, greed, and selfish interest.

The answer lies within us, for that is where the roots and foundation of principle and higher value reside. . . for that is the "essential ingredient."

History has shown us that there has already been a tremendous cost paid for our freedoms and economic system and that the lost lives and economic rubble, upon which it has been built, should be very cherished indeed. . . or it will again be lost. . . for apathy, greed, and ignorance are truly the most dangerous enemies of free people. . . and that is why your good works are so badly needed.

SCHOOLS IN A NEW AGE

Norris Sanders

> The mark of decomposition of a social order is precisely. . . when society's voice promotes incompatible main themes. It is then that schools have difficulty deciding what to teach.
>
> Amatai Etzioni

Introduction

We are in one of these periods of profound change. This kind of transformation (which Thomas Kuhn calls "paradigm shift") places schools in an awkward position. As societies adjust their images of truth there is a shift of controlling ideas, those ideas which define how life should be lived - what is real and true and good. Teaching the controlling ideas of a society is the role of schools.

Failure to recognize shifts of great magnitude causes endless confusion, because educators and the public seek solutions in terms of new teaching methods, new curriculum patterns, extended school year, more homework, and dozens of other palliaties. These remedies are bound to fail as they do not address the major issues of new beliefs on what is real and true and good.

My goal is to define change from an Urban-Industrial Age to the next age which is as yet only partly unseen. Such transitions do not happen quickly, and we will probably live out our careers in an uneasy atmosphere of flux. But recognition of the situation gives comfort and direction, because we know that our age requires a tolerance of ambiguity and a hesitancy about proclaiming final truths.

Before defining where we are heading, let us look at the controlling ideas of the Western world from 1750 to 1960. They are pervasive, close, and self evident. Here is my list:

1. Scientific understanding of the universe
2. Technological invention
3. Factory mass production
4. Urban living
5. World markets
6. Mobility
7. Sovereign national states
8. Public education
9. Mass media
10. Institutionalized one-day-a-week religion
11. Nuclear families
12. Male dominance
13. Bureaucratic government
14. Class society

The dominant metaphor of the Urban-Industrial Age is Darwinian evolution. Progress is possible - perhaps inevitable - through a slow sorting process in which the most fit survive. Metaphors (like social Darwinism) do not constitute proof, but they are powerful in leading us to define ourselves within the grand order of things. We act out competitiveness and acquisitiveness, because our philosophy teaches that this is the way life is supposed to be lived. We see polar opposition between good and evil, because we are taught that this is the nature of reality

Working within our controlling ideas and Darwinian metaphor, the Western world has made tremendous advances. The global production pie has increased dramatically. There are bigger pieces available for everyone - though not all receive equitable portions. Life expectancy has risen. Physical and social sciences and art all bloomed. The age peaked after World War II when the United States was the prototype of what it took to be successful, both in terms of individual character and national agenda.

The American dream began to unravel in the 1960's. Some believe the United States lost is work ethic and, living beyond its means, succumbed to narcissism, permissiveness, and relativism. Other claim the urban-industrial goose, having laid the golden eggs, was not killed by neglect or mismanagement but had become old and was now dying gradually of natural causes.

There have always been controversies in the Urban-Industrial Age on how to divide the increasingly large pie of production. These were the major disrupting factions:

labor vs. management
liberals vs. conservatives
communists vs. capitalists
minorities vs. WASPS
fascists vs. democracies

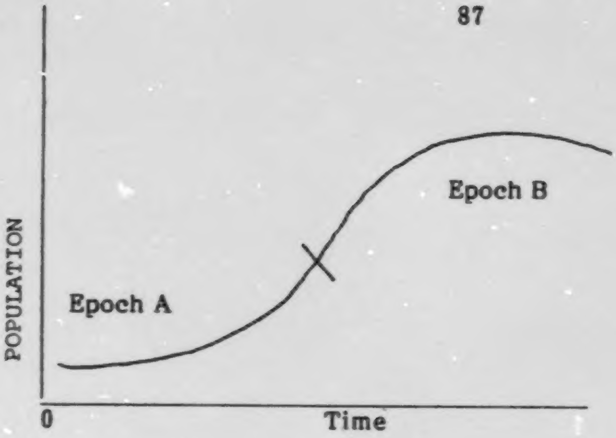
Although these factions disagreed on many political and economic issues, they all supported urban-industrial controlling ideas. A new group of thinkers now suggests that many of our problems are to be found within these ideas.

There have long been voices in the wilderness who found the urban-industrial controlling ideas flawed. A few are Henry David Thoreau, Ralph Borsodi, Aldo Leopold, Gregory Bateson, and Tielhard de Chardin. Recently these voices have become a chorus. At first they were issue-oriented around such topics as the environment, feminism, and the human potential movement. Gradually synthesizers saw larger visions in terms of alternative sets of controlling ideas. Leaders in this paradigm shift are Willis Harman, Hazel Henderson, Alvin Toffler, Mark Satin, Marilyn Ferguson, Fritz Capra, David Spangler, and Barbara Marx Hubbard.

What are these visions of what I will call a New Age? Common themes appear repeatedly, but there is considerable diversity and continuous modification. Defining the New Age is like buying a pair of jeans for an adolescent - what looks great today will have that "high water" look by the end of the season.

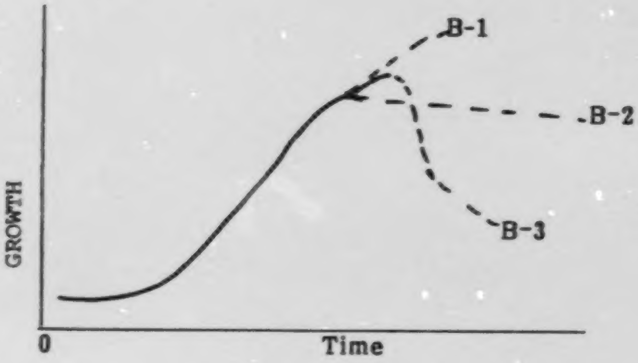
Jonathan and Jonas Salk offer a new metaphor to help define the New Age. They see sigmoid curve as symbolic of the transition.[3] In any closed system a curve of population growth through times falls into an S shape. At first population growth is slow, but it accelerates and them catapults upward. Sometime during this leap, the limitations of the environment begin to be felt and population slows. This curve applies to bacteria in a bottle or wolves on an island or humans on a planet. Just as the Social Darwinists make an intuitive leap from population growth to human progress, so the Salks carry their metaphor into the maturation of civilizations. They name the growth segment of the curve "Epoch A" and the slowing period "Epoch B."

The Salks argue that the personal and social characteristics that are fruitful in Epoch A are detrimental for Epoch B. They summarize the contrast this way.



Epoch A	Epoch B
Persistent	Dynamic Equilibrium
Competition	Collaboration
Independence	Interdependence
Power	Consensus
Either/or	Both/and
Win - Lose	Win - Win
Present Orientation	Future Orientation
Short Range	Long Range
Analytic	Holistic

Political and economic controversies of our time can be illustrated by three projections of the sigmoid curve:



The conservative position claims we have not reached our limits and are best serviced by continued growth, as depicted by "B-1." Our technology has raised the carrying capacity of the planet in the past, and developments - such as satellite communication, computer analysis, robotics, and genetic engineering - are continuing the process. The doomsayers are predicting the accuracy of the B-3 curve through nuclear war, environmental destruction, or whatever.

New Age philosophy is not pessimistic because it feels that such an attitude spawns defeatism. In stead, it is upbeat, feeling there are good odds we can save ourselves and posterity of we work hard. New Agers see the blueprint for the future in the dynamic equilibrium of the B-2 curve where the quality of life is improved through a savings mode.

The remainder of this paper is a statement of new controlling ideas appropriate for Epoch B-2. The fall under four topical headings: (1) the logic social studies educators use to define concepts of causation, thinking skills, and problem-solving. (New Age thinkers point to serious weaknesses in our dominant logic.) (2) Changing beliefs about the physical world and its relationship to the metaphysical. (Frontiers between science and religion are scrutinized.) (3) economics; (4) government. The last two are in more familiar social studies territory, but they take on a different look when viewed in the light of the first two topics.

New Age Logic

"Facts are sacred." "Stick to the facts." "Be logical." These are common admonitions of the Urban-Industrial Age. The scientific method is based on careful observation, definition, and measurement. We are cautioned against using rubber yardsticks and allowing values to creep into our calculations. We define and classify them and then draw necessary inferences, carefully adhering to the rules of definition, classification, deduction, and induction. We devise principles to apply to similar situations and thus establish a measure of control.

Few deny the power of this procedure in helping us find order and control in the chaos of personal experience. The question that New Age thinkers raise is whether this fact-based scientific method is the final maturity of the process by which we accumulate knowledge and truth. Is it possible we are approaching the limits of the power of this method, and to proceed further we must broaden or refine our logic? Our optical telescopes have scanned the skies and yielded great knowledge - but then came radio telescopes opening a whole new realm. Is there a new logic to supplement scientific logic?

Accepting complexity as a normal state of affairs offers new possibilities. Newton rejected this, stating, "Truth is ever to be found in simplicity and not in the multiplicity and confusion of things." Many New Age logicians prefer to change his statement to "Truth is to be found in simplicity and often too in the multiplicity and confusion of things." Without analytical bias, the odds for continuing to find simple answers have been reduced. We have panned through ores of experience with the same intellectual screens so many times that most of the large nuggets have been discovered. We need new approaches. Simple solutions are still to be sought and preferred. The odds for discovery, however, lie in the recognition that complexity is often the ultimate state of affairs. This may be where computers prove to be a great boon, for with them we can deal simultaneously with dozens of variables in the web of intricate systems analysis. Our brains do well at conceiving variables and relationships but are weak in holding a mass of data in memory and manipulating it systematically.

The recognition of complexity suggests the wisdom of dampening human pride which has been a mark of the Urban-Industrial Age. Complexity is likely to reduce control. Solutions to problems may create other problems. We recognize that medical treatments frequently bring about side effects. New birth control techniques may fulfill their purpose but raise the incidence of cancer later on. Welfare payments may put food in the mouths of hungry people but raise the incidence of bad attitudes toward work. This kind of complexity has not been fathomed properly in our logic. A beginning stop is to recognize our limitations while still seeking to better the human and environmental condition. The apparent failure of many social programs in the 1960's and 1970's is used by some to argue that we should not let nature take its course and not tamper . This is an overreaction. We can be more careful in inaugurating social programs in what we now realize is a complex world.

One of the greatest logical weaknesses of Epoch A thought is our disposition for either/or thinking. We put the universe into conflicting polarities - good is opposed to evil, sickness to health, liberals to conservatives, democracy to totalitarianism. This vision seek progress via the repression of the evil side of the equation. To make the world better, we expect pleasure without pain, wealth without poverty, health without sickness, and freedom without constraint. We seek to find these favorable conditions by fighting evil with pesticides, armanents, legislation, schooling, etc.

Eastern philosophy, according to Alan Watts, places more stress on recognizing polarities as being part of the same system.[4] One side can no more be eliminated than one pole of a magnet can be removed without destroying the entire system. Our goal should not be to wipe out the alleged opposition, but to resonate with it - masculinity must resonate with femininity, and freedom with constraint. A world of good guys vs. bad guys - white hats vs. black hats - is contrary to reality.

Conceptualizing the world also distorts reality. We classify to gain order in the chaos of personal experience. But we distort by creating precise boundaries which we insist mirror reality. In truth our concepts are mostly inventions of our minds and only approximate reality. In the book, The Nine American Lifestyles, the authors note they chose nine because it seemed a manageable number.[5] They could have identified five or a hundred. Their lifestyles are drawn from psychological, economic, and demographic data in the United States and Western Europe. These nine categories take on a useful reality for planning sales campaigns or plotting election strategies. (Teachers could ask for the naming and describing of each of the nine lifestyles on a test.) Plainly, though, they are creations of the Stanford Research Institute rather than a faithful rendition of reality "out there." Humans can distinguish tens of thousands of different colors but, for the sake of convenience, we agree on seeing seven, while other societies agree on different numbers.

As we become a more rationalized world, we get into problems concerning boundaries between life and death, male and female, plant and animal, public and private. When is a person dead to a point that an organ transplant would be unjustifiable? Should Chrysler or Lockheed, as private concerns, be bailed out by public taxation in a capitalistic nation?

The order we impose on nature leads to other problems too. The process of observation creates a feeling of separateness. We seem to stand apart from our environment and even from one another. Too often we treat both nature and fellow humans as opponents. We also gloss over differences within classifications. While it is true that the leaf of a silver maple has a characteristic shape different from a red maple, we discover that with close enough inspection every silver maple leaf is distinctive. This applies as well to amoebas and cumulus clouds. Think of the variability within the classes of "German," "Catholic," "woman," or "Communist!"

Another soft spot in Newtonian logic is the conception of cause and effect. Identifying a cause opens the door to possible control. Newtonian determinism places all change within a temporal sequence of orderly cause and effect. When scientists seek to cure or prevent a disease, they look for the cause and determine how to remove it. The Salk vaccine is an outstanding example. More and more scientists, however, are encountering problems that do not succumb to magic-bullet solutions.

New visions of cause and effect are found in the fields of ecology and quantum physics. Reality is seen in complexity and holism. Timothy C. Weiskel describes an ecosystem thus:

> The central fact about ecosystems is that their structure is cyclical. Each element is merely a stage in an overall sequence of processes which has not identifiable end or beginning but repeats itself in a continuous cycle. Moreover, it is not clear from the study of the processes themselves just where one process in the system begins and another ends, or where they merge together . . . Thus, within an ecosystem there are not intrinsic boundaries. Any boundaries ascribed to the system have been artificially imposed by the observer in the hope of making sense of the realities before him, and since those boundaries are conceptual fictions, their placement within an ecosystem is arbitrary.
>
> At core to the problem is a paradox. While nature draws no boundaries between elements in an ecosystem, a human society, which occupies a particular 'niche' within the total system, has no meaning without them.[6]

Paul Davies, a theoretical physicist, develops the picture further:

> . . . the central feature of quantum theory is indeterminism. Classical mechanics - the old physics - linked all events in a tight chain-mesh of cause and effect. But on the atomic scale, the linkage turns out to be sloppy and imprecise. Events occur without well-defined causes. . . . What happens from moment to moment cannot be predicted with certitude - only the betting odds can be given. Spontaneous and random fluctuations in the structure of matter, and even spacetime, occur. It is a rebelliousness that seems inherent in the nature of all things and not merely the result of a maelstrom of hidden forces.[7]

Social problems involving poverty, peace, ignorance, and disease take on a different character if approached with an ecological and quantum universe in mind. The recognition of complexity suggests the wisdom of humility and restraint, but not helplessness nor defeatism. Much of the frustration in education today is caused by naivete which leads us to seek those magic-bullet solutions. Reframing our problems is the first step toward progress.

Realities of Science and Beyond

Science and religion have coexisted in the Urban-Industrial Age, but science has upstaged religion. The scientific method does not provide for metaphysical entities for forces.

Most scientists are concerned with standards of ethics and morality, but justification is found more often in humanistic terms than religious. In private lives some scientists have reconciled their profession with a metaphysical religion - especially after the Scopes trial found the church's cosmology suspect. In the population as a whole, great numbers of people don't deny the supernatural as much as they push it to the edge of their lives and focus on what seems to be real in the world of things and events. The political separation of church and state has led public schools in the name of neutrality to come down heavily on the side of secularism. God plays no part in public school history and science.

Even within churches, scientific thinking has made inroads. A common belief has been that mystical explanations of events and forces were humankind's efforts to find order in a prescientific world. The mainline church in which I received religious education offered scientifically plausible explanations for Biblical miracles or described them as stories designed to make a point - like Aesop's fables. Prayer was always a problem, because we acted as if God could intervene if we petitioned.

When I attended public elementary school in the 1930's, a major emphasis was placed on stamping out superstition. It was constructive (although not exactly surprising) for us to learn that walking under a ladder or breaking a mirror did not bring bad luck. Beyond that, the schools overshot the mark. Primary teachers cherished the objective of leading children to distinguish reality from fiction. The criterion seemed to be that if the teacher could not perceive something, it was an illusion. Normally this meant that anything not fitting into a material analysis was "make-believe" or "pretend" - ignoring the possibility of the paranormal.

In the last two decades, there has been renewed interest in the supernatural. This is a complex social phenomenon, because different groups have been responding to a variety of motivations for attending more to metaphysics. The most visible upsurge has been in evangelical churches with an emphasis on personal salvation through being "born again." Mainline churches have suffered declining memberships. Of the people who dropped the church completely, pollster Gallup found that they adhered to a privatized religion and believed in a deity, the efficacy of prayer, and the prospects for immortality to almost the same extent as did church members.

Two developments in science nourished metaphysical interests. The quantum physics, which matured in the 1920's, opened a new vista of reality running counter to that which seemed self-evident through our senses and experience. Matter was seen pulsating at the submolecular level; time and space were relative to speed. Most of us do not fully comprehend what quantum physicists are saying, but they claim to have found a level of reality contrary to self-evident experience.

Some physicists, such as Fritjof Capra and David Bohm, are impressed by the similarity of discoveries in quantum physics to the insights of religions mystics. They believe they have found a common frontier with religion. In the minds of some, this has enhanced the credibility of metaphysics.

Science has also contributed to the acceptance of the metaphysical by expanding the boundaries of the known universe to mind-warping dimensions. Theories on the origins of the universe, as described by Nobelist Steven Weinberg in The First Three Minutes: A Modern View of the Origin of the Universe, strain human credulity fully as much as the origins defined in Genesis.[8] When science pushes us so far toward a reality having common-sense improbability, the step into the metaphysical realm becomes an easier one.

Renewed public interest in the paranormal is evident in a mosaic of organizations and groups that attend to such diverse topics as Eastern religions, meditation, yoga, human potential techniques, Sufi dancing, psychic healing, Waldorf education, out-of-the-body experiences, Rolfing, and ESP. Advertisements in the New Age periodical or Attunement (published in Madison) reveal a subculture experimenting in health, community living, art, nutrition, education, and spiritual growth. There is a constant nationwide stream of workshops devoted to these topics plus several hundred periodicals available to keep devotees informed. Every community appears to have adherents who soon find each other. The practice of networking is widespread.

One thread that loosely ties many of these disparate groups is a concern for spirituality - realities beyond science. There are nonmaterial goals for individuals and societies which are more important than production and consumption. Personally, I judge the leaders of this conglomerate to be a mixture of true seers and rank charlatans, but I am frequently not sure which is which. I do find association with these people is a source of many fresh ideas.

New Age thinkers are by no means in agreement on ways of dealing with metaphysics - or even in accepting the concept of realities beyond science. The most that can be said is that there is a new openness and interest in metaphysics, and a questioning of the adequacy of secularism as being sufficient to answer ultimate questions. The growing realization of the immense size and complexity of the universe and the narrowness of our vision makes it difficult to say with confidence, "Man and matter are the measure of all things." As Huston Smith has said, science is like a searchlight beaming out into space and showing us important truths but only illuminating a small arc in the heavens.[9]

Economic Goals Beyond Production and Consumption

Economics has been the queen of the social sciences since World War II. It warranted a Nobel Prize and a Council of Economic Advisors to the President. The emphasis on production and consumption in defining both personal and national success lends itself to economic analysis. Gross national product and material standard of living have become the prime measure of progress. The cost benefit analysis is the major tool in choosing a course of action. Of the social sciences, economics is the most scientific looking, in that it abounds in numbers, formula, and models. For a time in the 1960's, economics seemed to gain control of the complexity of the business cycle. The 1970's destroyed that notion, however, with the explosion of unemployment, inflation, the declining rate of growth, and the adverse balance of trade.

New Age advocates argue that economics in general and growth economics in particular is dysfunctional as we move into Epoch B. The quality of life requires more dimensions than the materials standard of living and gross national product. New Age economists are not advocating a Spartan austerity nor a return to a Foxfire existence. Rather they agree with Jonas Salk that a higher quality of life can be achieved in an equilibrium society which carefully monitors the carrying capacity of the planet within the technological and morality available.

During the economic prosperity of the 1950's and 1960's, there were a few critics of the growth of economics. As the economy soured, the criticism came with increasing volume. New Age economists, environmentalists, philosophers, and other social critics mounted a list of recommendations for modifying the growth ethic. It calls for redressing the following imbalances:

1. We seek material progress to the neglect of social, aesthetic, and spiritual growth.
2. We overemphasize scarcity and the need to accumulate, and under emphasize abundance and the need to share.
3. We overemphasize the advantages of large size and underemphasize the advantages of small scale.
4. We allow competition and individualism to overwhelm our equal propensity for cooperation and social concern.
5. We seek dominion over the natural environment rather than stewardship over the planet.
6. We overrule money as wealth and undervalue time as wealth.
7. We undervalue hand work as opposed to head work.
8. We overvalue work for income and undervalue volunteer work, parenting, and household management.
10. We overvalue short-term advantage and undervalue delayed gratification.

These statements are excellent examples of polarities that should be considered complementary rather than competitive. Neither side has a monopoly on good or evil. Nor is there a golden mean balancing the merits of the extremes. Rather, in our microworlds we must constantly adjust the mixture to fit changing conditions.

A primary concern of New Age philosophers is that there are better lives to be led than simply as producers and consumers of goods. There is a poverty within material affluence being experienced by the achievers in the Urban-Industrial Age. If you ask business-oriented people about the proper role of government, etc., you are likely to hear the standard conservative litany. If you can persuade them to speak frankly of their personal lives, however, they frequently lament the neglect of their families, heath, spiritual and aesthetic dimensions. Business men who by age 50 do not have an ulcer and a divorce are suspected of not being fully dedicated. Many achievers reflect Peggy Lee's sentiment when she sings, "Is that all there is?"

There is plenty of room in society for conventional achievers - but more people sense there are other areas of their talents that are enjoyable and worthy of pursuit.

New Age Government

As the New Age approaches, national power is eroding in two directions: toward the planetary level and the local level. Up to now, political power in the Urban-Industrial Age has concentrated on the sovereign nation state.

The movement toward planetary political power is fostered by several developments. Communication and transportation improvements have drawn people closer. A recounting of recent scientific discoveries frequently includes major contributors from several nations. Science organizations and journals have become increasingly multinational. Economic reports deal with world recession and unemployment. The world system for money is a labrynth of interlocking interests transcending dollars and pounds and yen. investors in this nation dabbles in European securities markets and visa versa. Multinational companies encircle the globe and rival middle-sized nations in economics resources. Artists interact with their counterparts abroad. The zenith of sports competition is the Olympics. Dozens of similar threads bind the planet into a single unit. government by 160 sovereign nations does not make sense anymore.

A world government with real enforcement authority would appear to be impossible to negotiate at present, but essentially the same results can come about gradually by dozens of small relinquishments through time. Nations have already accepted regulations of the high seas, the antarctic, space, and electromagentic frequencies. Sovereign national states will not be legislated away but may diminish just as colonialism did after World War II - its time has passed and it simply declined.

New Age philosophers view U.S. political and economic hegemony as a thing of the past. The emphasis is more on a planetary society in which narrow national interests cannot be allowed to take precedence. Humankind shares a single planet - just as the heart, lung, and kidney share a single body. Neither one organ nor one country can sensibly usurp advantage over the others. Social studies has long celebrated the growth of the United States as a world power and an industrial nation. Many of our contributions are worth celebrating, but now it makes little sense to continue shouting, "We are Number One!" The recognition that we must adopt a role of contributor rather than dominator of world affairs will not come easily. New Age wisdom seeks ways to reduce the "We are Number One!" sentiment in all nations.

The conception of political leadership and heroes is undergoing change along lines described by James Sellers"

> For three or four generations now the American hero has been aggressive, masculine and egoistic - a nearly cosmic gladiator figure. 'Winning isn't everything; it's the only thing'. . . America needed that kind of hero to realize its identity as a great industrial nation and world political force.
>
> But no one is more out of date than yesterday's hero. . . America has already stormed the technical heights. Our true crisis lies elsewhere and is much more serious. Our crisis is one of living together in interdependence.[10]

The New Age will continue to require planetary leaders - larger-than-life people like Gandhi, Schweitzer, and Dag Hammarskjold. Local leadership too will become more important because, in an age of diversity, there is more need for leaders who are tailor-made for a subsystem. The curricular hero of Seymour, Wisconsin, is a person who is thoroughly aware of local realities but who also is in touch with the broader scheme of things. National "one-size-fits-all" heroes cannot know the distinctive qualities of Seymour. We are all potential leaders in our families, neighborhoods, schools, and localities. Leadership based on recognized competence in a specific situation is replacing that based on power or position. It will be ad hoc and frequently changing. The high pyramids of command with a single person at at the top will be replaced by flatter pyramids with everyone helping out. Japanese industry operates this way effectively.

A final characteristic of New Age government is greater reliance on individual self-improvement. The Urban-Industrial Age has assumed human nature is relatively fixed and that to improve society requires legislation to refine institutions. New Age thinking places emphasis on individual self-improvement - often within small support groups. Better people make a better society. The design of local communities which foster personal growth is given priority and has resulted in such experiments as Findhorn, Scotland; Auroville in India; Arcosanti in southwest United States; and nearby High Wind in Wisconsin. Social invention in the New Age assumes a new importance in contrast to the earlier reliance on technological invention. This gives the social sciences in a high function in shaping the future.

Curricular Implications

Dare the schools build a new social order? This was George Counts' famous question in the 1930's and, contrary to Count's opinion, the answer is "no." Schools rightfully follow society. But the crucial point is that society is leading us away from that thicket into a better world, but no one can be certain when this will happen or what the nature of the new consensus will be.

Fortunately for educators, most decision will not have to be made in curriculum committee meetings but will be decided in the marketplace of individual and institutional life. Educators, along with everyone else on the planet, are already exploring possible paradigm shift through lifestyle changes. In dozens of personal and family decisions, such as choice of housing, selection of diet, strategies for raising children, choice of friends, favored forms of recreation, planning of careers, degree of church participation - in all these matters, the perspectives of the Urban-Industrial Age vary from those of the evolving New Age. On an institutional level, we also see great changes in families, political organizations, media, manufacturing, and churches, which bear on our choice of futures.

Education libraries are filled with books on curriculum change, but few offer guidance on the period of transition during a paradigm shift. Different problems are encountered. For example, in the past educators attempted to adjust instruction to individual differences in school intelligence and learning style. Now goals must be individualized too. The domain of general education must be narrowed, because the schools' clients disagree on how life should be lived. Failure of the public schools to respond to diversity in chosen lifestyles is an invitation to an exodus from public to private schools.

A second related curricular perception is that in a social transition, the previously accepted world view must rightfully be treated as controversial. This is a major change, because many of our bulletins and textbooks are still a catechism for economic growth. The National Council for the Social Studies has excellent guidelines for dealing with controversial issues and they should apply in the debate about Epoch B-1, B-2, and B-3 world views.

A suitable conceptual structure for a New Age option is not nearly as well refined as the one we have developed for the economic growth ethic. An important curricular challenge for social studies educators is to build a New Age structure of concepts, generalizations, skills, and values appropriate for instruction. The recent bulletins of the Wisconsin Department of Public Instruction on global education and on teaching about religion are excellent steps in this direction.

In times of rapid change, it is wise for both schools and students to hedge their bets. One good approach is to envision several likely future. In the book Seven Tomorrows, all three versions of Epoch B, plus other possibilities, are described. Rather than preparing for a single future, we can plan to be ready for several possibilities. Envisioning alternative futures does not mean we are totally helpless in the flow of events. Some futures are more desirable and through our efforts we may well be able to tip the balance toward one we prefer.

One of my concerns in this period of transition is the effect of social fragmentation. For a society to operate in a civilized manner, everyone must make sacrifices to vision greater than personal or small-group advantage. As the old glues of nationalism, careerism, and consumption are watered down, there is a need for tolerance and restraint until new glues are set. In a nuclear age, tolerance and restraint may prove to be the ultimate species survival skills.

One of the prophets of our age is Robert Muller, a man who has worked in the United Nations almost since its inception and who is now Assistant Secretary General. In the following quotation, he sums up the essence of New Age thinking and identifies his idea of the social glue necessary to make a better future.

We can never understand the earth in its complexity; we can never understand a women or a man in their complexity; but we can love our planet, love our life, love a person. In the end, given the complexity of the political affairs of this planet, both Dag Hammarskjold and U Thant came to the same conclusion that one could solve them only through love or serene submission to the superiority of creation; in other words, by not wanting to be master of the planet or of other persons, but by being a servant of that planet and of the people, a servant in time and in space. The more we advance in evolution, the more we will rediscover the tremendous, simplifying, all-encompassing, meta-scientific virtues of love.[11].

FOOTNOTES

[1] Thomas S. Kuhn, The Structure of Scientific Revolutions (Chicago: University of Chicago Press, 1970).

[2] Amatai Etzioni, "Social Progress vs. Economic Progress," Social Policy, March/April 1980, p. 9.

[3] Jonas and Jonathan Salk, World Population and Human Values (New York: Harper Colophon Publishers, 1982).

[4] Alan Watts, The Watercourse Way (New York: Pantheon Books, 1975) pp. 19-21.

[5] Arnold Mitchell, The Nine American Lifestyles (New York: Macmillan Publishing Co., 1983).

[6] Timothy Weiskel, "Rubbish and Racism: Problems of Boundary in an Ecosystem," The Yale Review, Winter 1983, pp. 226-7.

[7] Paul Davies, "The Inflationary Universe," The Sciences, March/April 1983, p. 32.

[8] Steven Weinberg, The First Three Mintues: A Modern View of the Origins of the Universe (New York: Basic Books, 1977).

[9] Huston, Smith, Forgotten Truth (New York: Harper and Row Publishers, 1976).

[10] James Sellers, Warming Fires (New York: Seabury Press, 1975) p. 143.

[11] Robert Muller, The New Gensis: Shaping a Global Spirituality (New York: Doubleday and Co., 1982) p. 134.

Bibliography

Holistic Definitions of a New Age

Capra, Fritjof. The Turning Point. New York: Simon and Schuster, 1982.

Elgin, Duane. Voluntary Simplicity: Toward a Way of Life That Is Outwardly Simple, Inwardly Rich. New York: William Morrow and Co., 1981.

Ferguson, Marilyn. The Aquarian Conspiracy. Los Angeles, J.P. Tarcher, Inc., 1980.

Harman, Willis. An Incomplete Guide to the Future. New York: W.W. Norton and Co., 1979.

Hawken, Paul and James Ogilvy and Peter Schwartz. Seven Tomorrows. New York: Bantam Books, 1982.

Samples, Bob. Mind of our Mother. New York: Addison-Wesley Publishing Co., 1981.

New Age Logic

Baateson, Gregory. Steps to an Ecology of Mind. New York: Ballantine Books, 1972.

Campbell, Jeremy. Grammatical Man. New York: Simon and Schuster, 1982.

Hunt, Morton. The Universe Within. New York: Simon and Schuster, 1982.

Reality of Science and Beyond

Berman, Morris. The Reenchantment of the World. Ithaca: Cornell University Press, 1981.

De Chardin, Teilhard. The Phenomenon of Man. New York: Harper and Row Publishers, 1959.

Skolimowski, Henryk. Eco-Philosophy. Salem, N.H.: Marion Boyars, Inc., 1981.

Spangler, David. Revelation: The Birth of a New Age. San Francisco: The Rainbow Bridge, 1976.

Wilber, Ken (ed.). The Holographic Paradigm. Boulder: Shambhala, 1982.

Economic Goals Beyond Production and Consumption

Brown, Lester. Building a Sustainable Society. New York: W.W. Norton and Co., 1981.

Hawken, Paul. The Next Economy. New York: Holt, Rinehart and Winston, 1983.

New Age Government

Hendersen, Hazel. *The Politics of the Solar Age*. Garden City, N.Y., Anchor Press/ Doubleday, 1981.

Muller. Robert. *The New Genesis: Shaping a Global Spirituality*. New York: Doubleday and Co., 1982.

TRANSFORMING SOCIAL STUDIES

Social studies in the early years of the 1980s presents to many the appearance of being in disarray. Some programs retain vestiges of the New Social Studies of the 1960s, while others continue to emphasize the topical studies and interdisciplinary efforts of the 1970s. Scattered about the country there remains a small and diminishing number of public issues, law-related, career education, environmentally-focused, multicultural, and problems of democracy programs. Global perspectives in social studies programs are slowly gaining in emphasis.

More liberally distributed than any of the above are programs in which content, primarily the information derived from history, geography, and the social sciences, is the main goal as well as the organizer of instruction. Whether attributable to the "competency" movements or to the general fatigue and disorientation of teachers and curriculum-makers, the information emphasis in social studies appears to be part of a trend affecting all subjects.

It is not unlike the movements in language arts toward spelling, grammar, and word attack skill s and away from writing with style and reading with understanding and appreciation; or the trend in mathematics toward computation and away from concepts and applications. Teachers are increasingly "teaching" the things which can easily be measured, quantified, and reported. Abilities (and tendencies) to think analytically and to conduct one's self as a responsible citizen are stated as goals in most curriculum plans but not worked on in enough classrooms.

Such a state of affairs might appear at first glance to be the ideal circumstance in which to propose new directions for the social studies, since those who think about it very much have little difficulty in agreeing that a great deal needs to be done. A feeling of unease haunts both those professionals who are experimenting with curriculum and those who have slipped into the the transmission of mere facts disguised as knowledge. Both groups know that somehow social studies is not accomplishing the things it has set out to do. While this might **appear** to be the ideal environment in which to bring about change, a number of conditions militate against any coordinated or meaningful improvements.

A nation's disillusionment with its own position in a threatening world and its alarm over a perceived decline in education's effectiveness appear to have fueled an immense demand for more rigor and more emphasis upon the "basics" in the schools. Despite careful statements of needs in A Nation at Risk and other warnings about the quality of our schools, the public (and, apparently, many teachers and school administrators) has applied the pressure to produce more tangible but less valuable results. While lip service is given to thinking skills, responsible citizenship, self-understanding, and commitment to democracy and justice, these outcomes tend to be viewed as either secondary to or automatic by-products of rigorous instruction in "the basics." Teachers who might otherwise be expected to -- indeed, might even wish to --lead in curriculum revision lack the feeling of safety or support in such endeavors. The lowest common denominator yields the rewards and becomes the norm.

Another disturbing factor is the quality of new people entering the field of teaching. Although the education profession has denied the fact, a growing proportion of all teachers lacks the understanding of society, scholarship, and pedagogy necessary to become effective originators or even implementers of improved curricula. This is no longer a matter for debate. One needs to possess the skills and understandings to be developed in one's students. Although improvement of the situation is not the subject of this publication, the fact needs to be recognized by those whose responsibility or mission it is to improve social studies instruction.

Probably even more formidable than all the others as a barrier to curriculum revision is the fact that setting of educational goals is a political act, for it is dependent upon the values and preferences of the curriculum leaders to such a heavy extent. While the selection of content is also political for the same reason, it takes on at least some appearance of objectivity since the public has faith in the "expertise" of professionals when the selection is not overtly threatening to deeply held values and beliefs. That point is met squarely and forthrightly in the paper submitted by Nancy Bauer's group. Emphasizing that putting one's philosophical position into a school curriculum is a political act in that it makes a choice for other individuals, the group urges social leaders to display the courage to do so because brining together personal philosophy, concern for children, and dedication to civilization is the only kind of aim worth meeting.

A problem which will require much additional thought is that of determining the precise location of the division between philosophies which are consistent with deeply held beliefs and widely accepted societal goals, and positions about which there are substantial and respectable disagreement among thoughtful citizens. A case in point is the matter of justice. Its promotion is urged in a majority of the small groups' papers, and certainly it would be difficult to find more than a handful of citizens who would disagree that it is a worthwhile goal of society as well as of education. It certainly is agreed upon as a requirement for human dignity, the promotion of which was stated as the central goal of the public issues curriculum of the late 1960s. While a commitment to justice can be fostered through examination of institutions as they do or do not respect that value, teachers and curriculum leaders must exercise restraint when faced with the temptation to present certain events and situations as examples of justice and others as cases of injustice. While the "radical social scientists," described in the Bauer paper and typified by Lee Anderson's address to the conference, might see one form of economic organization as promoting justice, others might see an altogether different system as the approach to the same goals. Very respectable scholars in economics and social science, as individuals with personal philosophies and consciences, would not agree; and it ill behooves educators to pretend for their audiences that they have the answers.

If restraint based upon the canons of scholarship is not enough to prevent educators from crossing the line between education and indoctrination, the public will eventually react. When that happens, much that is good is often excised along with the offending practice. In their defense of developing analytical and problem-solving skills, most of the groups indicated that those abilities would be used by free citizens in examining society and its problems, and in making judgments based upon their values and philosophies. To a citizen who possesses those abilities, the value of an institution or idea is self-evident.

Such a faith in an educated citizenry is articulated by James Snavely's group. In their plea for enlightened, assertive citizenship, they point out that even though citizens should defer to experts when the consequences remain with the experts, laypersons should be included in decisions regarding the application of the experts' knowledge when the public is affected. The group emphasizes that when majorities continually defer to expert minorities, the democratic decision-making process is in great peril.

In summary, despite the existence of a great need for reorganization to improve social studies schooling, several formidable obstacles loom before us. The public's demand for a return to the "basics," the inability of teachers to comprehend the need for and details of curriculum change, and public resistance to perceived elitist tendencies of many educators are strong barriers to curriculum improvement which will endure and lead to self-actualizing, intelligent citizenship. The discussion groups at Wingspread found much about which to be optimistic, however, and they spoke with an unusual, almost startling, level of agreement.

Points of Similarity among the Groups

The several groups approached their task differently, and expressed their recommendations in a variety of ways. Despite the independence of the discussions, certain themes were emphasized in nearly every paper. Approaches and suggestions which differed were incompatible in few if any cases. Therein appears to lie at the same time a great challenge to which the profession may not be able adequately to respond, and a ray of hope that at last the social studies may have matured to a point beyond dependence upon specific national projects and the preplanned curricula which follow from the publishers.

Whether the profession can respond to the challenge of interdisciplinary study emphasizing concepts and understandings rather than the traditional mastery of social science content is problematic. Experience with the inquiry-centered "New Social Studies" of the 1960s suggests that teachers and curriculum decision-makers change their frames of reference very slowly, perhaps too slowly to accommodate any change which occurs too rapidly to be called evolutionary. Diversity in approach may be thwarted by teachers' tendencies to rely too heavily upon prepared material from publishers, particularly if their own backgrounds are limited in the wide range of subjects which need to be included. Especially in a period of public dissatisfaction with education and the teaching profession's defensiveness regarding its own image and lack of security, schools and teachers may be reluctant to rock any boats. The emphasis on what are perceived to be basic skills can be a sort of safety net (or security blanket) for teachers of social studies as well as other subjects.

The hope presented by the proposals is based on an entirely different assumption about how the profession will respond. Creative teachers may experience a new sense of freedom as they are encouraged to widen the scope of their teaching and to rely less upon specific content and more on the integration of ideas with students' understanding of themselves and their societies. The freedom to teach and to plan would be enhanced by the conference recommendations, and teachers who recognize this may be expected to react favorably. Finally there is the great hope that microchip technology will accelerate the growth of awareness that we are in an information age, and that becoming able to deal with information is more important than simply acquiring and storing it in one's mind. Data, said the group chaired by Carole Hahn, are available to everyone. What citizens need is insight, understanding, and judgment. Another group stated that "in the age of the computer chip, having access to information will likely not be the problem. The problem will be in seeing the relationship between what is known in the various disciplines." The notion of basics, one might hope, can be changed to include more understanding and less memorization of content. Paradoxically, stored information is about the last thing one needs in an information age. The political forces behind the "competency" movement may soon recognize the difficulties of their position (perhaps as they deal with large numbers of students who cannot graduate from high school) and allow the schools to emphasize the skills of enlightened citizenship.

The discussion groups at Wingspread, although they did not all make direct mention of the fact in their papers, did express concern about whether the profession could make the required adjustments. Some suggested that massive federal funding, at least on the scale of project Social Studies, would be required, while others insisted that the track record of that and similar efforts has not been all that good. There was some agreement that university curriculum specialists, state departments of education, and the NCSS and its state affiliates can encourage each other and promote an evolutionary change in the right direction.

Part of the hope that the recommendations will have an impact is the present respectability of interdisciplinary study, which all of the reports support in some form. The social sciences would clearly remain a major source of content and method for ideal programs as described in the papers. In some cases, specific courses in them would continue to be offered, if in sufficiently scholarly form. One group "recognized that many of the prime concepts and generalizations in our field are to be gained, as well as certain important skills, from history and the social sciences...." But that same group also warned against "holding to present course designations which are frequently but shallow reflections of the scholarly disciplines."

The study of "the historical evolution of contemporary institutions," as proposed by Harry Broudy and affirmed by several groups, is an interdisciplinary effort. Whether viewed through Broudy's "stencils" or as the whole "pictures" described by DeAn Hansen, institutions should be studied from the frames of reference of many disciplines. The reasons for interdisciplinary study, as for study itself, varied among the groups. Yet all reject the notion of social studies as one course in one subject at a time.

Along with interdisciplinary study, all of the groups support a more "global" perspective than now exists in most social studies programs. Whether for the purpose of more "enlightened, assertive citizenship," for understanding contemporary institutions, or simply for more effective functioning in the modern "real world," study of topics as they relate to the world outside the United States is necessary if one it to understand them as they relate to the "real world" inside the United States. To understand people and institutions includes a knowledge of "how they got that way," which often involves events, conditions, and movements in other places. Notably absent among the statements in favor of global perspectives was the political point of view implicit in much of the current impulse toward global studies, that somehow we must learn to understand and respect other nations in order to get along with them and avoid nuclear annihilation. To study the entire world rather than just our own nation was seen simply as leading to a more complete understanding and ability to function effectively in it. Also, as suggested in the Snavely paper, if we learn from American history how our own struggles are "mirrored in the actions and events of peoples in other lands," we will develop not only a respect for the common aspirations and struggles of people in other times and places, but a feeling of pride in what we have tried to accomplish.

A strong theme is most of the papers is social studies programs' mission to improve democracy itself. Increased efficacy of enlightened citizens is promoted, along with the sense of ethics and responsibilty which the use of power demands and which in turn brings more personal control of each person over his or her life. Personal efficacy is most strongly supported in the Snavely paper, which lists "enlightened assertive citizenship" as the primary means of promoting justice, which is central to the human agenda. A social education program which examines the "unfolding of the human agenda" in a just environment will help to develop assertive citizens who will use their power with grace and compassion.

One could not attend the Wingspread Conference without noticing the heavy emphasis upon improving the quality of human understandings and interactions as ultimate aims of social education. An implicit understanding that society is indeed entering a new age, requiring the "paradigm shift" of which Norris Sanders spoke, propelled the participants beyond the usual utilitarian views of educational outcomes. Knowledge, understanding, compassion, and respect for human dignity were expressed in various ways as paramount needs in an information age; and the papers suggest means of promoting those values without the indoctrination which has characterized earlier values-based curriculum proposals. The inherent goodness of people, cultivated in a just, compassionate school environment and buttressed with knowledge of self and society is viewed as a sufficient condition to assure the triumph of social actions that will evelate the status of all humankind. This point of agreement among the papers and speakers, coupled with strong emphasis upon scholarship, appears to mark a turning point in social education. It may be the most significant outcome of the conference.

SOCIAL STUDIES FOR ASSERTIVE CITIZENSHIP

by

James Snavely

Introduction

The characteristics of quality education transcend the distinct efforts of various grade level or departmental programs. Many of the ideas and suggestions offered here for social studies education may be equally appropriate for other components of schooling. These ideas are offered in the spirit of encouraging a review of both the academic offerings and educational climate. Such examinations may lead to a thoughtful analysis of existing practices and the delineation of reasoned expectations of students, teachers, and the community.

Our study group concentrated on three related issues.

1. Stating assumptions about current conditions, emphasizing the prevalence of technology-related change and the desire to develop knowledgeable, participating citizens who can monitor and influence the effects and directions of change.
2. Identifying a beginning list of the essential elements for a high quality social studies program.
3. Suggesting conditions for encouraging the review of existing social studies programs and teaching strategies.

While many of the ideas and suggestions offered in this essay will not be new to the reader, we believe that a focused discussion on these issues can benefit social studies programs in participating schools.

Assumptions

Many critical issues surround the task of rethinking social studies education. How might social studies education articulate the dilemmas which make up the contemporary human condition? How can social studies education contribute to our understanding of a man's interactions with the natural forces and social institutions that both shape and give meaning to human existence?

The primary goal of social studies education is to examine and explain, where possible, the continual unfolding of the human agenda. This includes helping people become knowledgeable and sensitive to their cultural heritage. It involves coming to understand the processes and findings of the various disciplines, and appreciating the limitations of attempts to comprehend or describe even a small part of a human endeavors on the basis of the insights garnered from only one discipline.

The promotion of justice is central to the human agenda. While a society cannot function effectively without a sound economic base, neither can it prosper without a just environment for its citizens. Schools need to be about the task of modeling human interactions based on justice. Moreover, they need to provide students with the skills needed to act in a reasoned manner to promote just actions in their individual and collective lives.

Technology-Related Change

The recent decades have provided, in both rate and magnitude, unprecedented changes, as indicated by the following statements.

> Technical advances create a new environment for man, and furthermore an environment with, although man-made, is as demanding, incomprehensible,

> even arbitrary as the environment of nature. Man is now as much at the mercy of his own artifacts as ever he was impotent before the wins and seasons. But where man made his peace with nature very largely as an individual--as a farmer, a hunter, a fisherman, a sailor--he makes his peace with technology through social organization. The technology itself demands organization in order to function, and the environment it creates in turn calls forth organization in order or men to function within it. Thus we find that the incursion of science and technology creates an ever-higher order of social control. . . along with its (science's) advance goes an advance in the complexity of our social organization. At this juncture it is enough to see in the socializing influence of science and technology one of the forces which are closing in on the American future, shaping for it an historic environment whose attributes may not be of our conscious making.[1]

> The Third Wave is for those who think the human story, far from ending, has only just begun. This book is based on what I call the "revolutionary premise." It assumes that, even though the decades immediately ahead are likely to be filled with upheavals, turbulence, perhaps even widespread violence, we will not totally destroy ourselves. It assumes that the jolting changes we are now experiencing are not chaotic or random but that, in fact, they form a sharp, clearly discernible pattern. It assumes, moreover, that these changes are cumulative--that they add up to a giant transformation in the way we live, work, play, and think, and that a sane and desirable future is possible. In short, what follows begins with the premise that what is happening now is nothing less than a global revolution, a quantum jump in history.[2]

> So profoundly revolutionary is this new civilization that it challenges all our old assumptions. Old ways of thinking, old formulas, dogmas, and ideologies, no matter how cherished or how useful in the past, no longer fit the facts. The world that is fact emerging from the clash of new life-styles and modes of communication, demands wholly new ideas and analogies, classifications and concepts. We cannot cram the embryonic world of tomorrow into yesterday's conventional cubbyholes. Nor are the orthodox attitudes or moods appropriate.[3]

This listing of pronouncements could be expanded ad infinitum with quotations from both the technical and popular press. Suffice it to say that education which hopes to prepare students to deal with even the short term future will need to address the human consequences of technological change and offer new ways of looking at the world.

The uncertain future need not be met with dread. Education presupposes a future. To participate in education is to attempt to influence the future.

> We educate because we expect a future and have trust in it; we educate because we refuse to allow the generations simply to come and go like waves on the beach, leaving everything just as it was before.[4]

Education is one positive response to an uncertain future. Meaningful education offers individuals the knowledge and skills needed to respond purposefully to the challenges they face. The social sciences can offer strategies and perspectives essential to facing the challenges and promises of the future.

Enlightened, Assertive Citizenship

Given our technology-dependent existence, one cannot deny the importance of experts, for their knowledge and opinions, unlike those of laymen, are based on thoughtful use of the tools and findings in their respective areas of study.

> Every man has a right to his own view on anything. . . but for his view to be authoritative, it has to be the result of inquiry approved by the canons of the relevant discipline.[5]

Expert opinions should have more basis in fact than the view of the casual observer. To the extent that the consequences of issues and decisions remain with the experts, the general population should defer to the experts. Conversely, to the extent that the application of expert knowledge and practices affects the general population, laymen should be included in decisions regarding the applications of experts's knowledge. As technology (applied science) increasingly impacts the lives of a broader spectrum of society, citizens need to become more assertive in articulating their goals and values, especially as they relate to the technology in question.

Enlightened, assertive citizenship must become a primary goal of social studies education. Enlightened citizens work to continually expand their understanding of world events in order to form reasoned views towards the choices before them and the larger society. In addition, assertive citizens must understand the structure and processes of the institutions that help shape our world.

Assertive citizens posses the knowledge and skills needed to make their views and concerns known.

> Assertion involves standing up for personal rights and expressing thoughts, feelings, and beliefs in direct, honest, and appropriate ways which do not violate another person's rights. The basic message in assertions is: This is what I think. That is what I feel. This is how I see the situation. This message expresses "who the person is" and is said without dominating, humiliating, or degrading the other person. . . the goal of assertion is communication and "mutuality;' that is, to get and give respect, to ask for fair play, and to leave room, for compromise when the needs and rights of two people conflict. In such compromises neither person sacrifices basic integrity and both get some of their needs satisfied.[6]

Assertive people are by no means guaranteed that their view will prevail. As with the general population, there is not likely to be a consensus among those who choose to act assertively. However, if the majority of the people continually defer to the expert minority, our democratic decision making process is in great peril. The technology elite will speak to the technological possibility of a given proposal. The economic and business elite will speak to the profitability of a given proposal. The political elite will speak to the possibility of gaining support or spreading blame for a given proposal. If the general public, those likely to be directly affected by the given proposal, fail to assert their wishes and concerns, the decision an debate will be deferred to the ideas and perspectives to one or more of the elites championing the proposal. Democracy may not long be able to endure a general abdication of citizen participation in the decisions which affect people's individual and collective lives and the world at large. We certainly cannot all become experts in the myriad of issues facing us. However, we can and must improve on our willingness and ability to insure that our needs, concerns, and values are a part of the data considered by those who are responsible for social policies in our country.

Enlightened assertive citizens possess the knowledge and skills needed to act effectively and responsibly at all levels of the decision making process. In addition, they are committed to the process of reasoned decision making striving for just actions based on careful consideration of all views which add meaning to the issue at hand.

Assertive Citizenship: Curricular Starting Points

When taken together, the suggestions in this content outline will tend to broaden the scope of most social studies programs rather than give them more precise focus. The call is for an examination of molar phenomena rather than periods or isolated case studies. There is a belief that interdisciplinary investigations yield more realistic and useful explanations than is possible through a collection of "post hole" studies in any of the separate disciplines, no matter how rigorous these individual studies may be. This is not meant to minimize the need for scholars to pursue research in their respective disciplines. However, it is the thesis of this report that a comprehensive social studies education designed to develop enlightened, assertive citizens will be better served by interdisciplinary studies than by a program which merely attempts to give students a taste of each of the social sciences.

An effective social studies curriculum includes planned social studies activities in kindergarten through 12th grade. The early years should include stories and experiences which can help students learn more about themselves, their families and communities, and people of distance in time and place. in addition to examination of familiar contemporary settings, teaching strategies might include exposure to the arts, myths, folktales, and heroes of other cultures and other times.

History can be presented in a manner which draws on the findings of the various social sciences. So viewed, history instruction would lead to an understanding of the earth[7] and how living things came to live in and adapt to their environment.[8] Students should come to understand how scientists secure and interpret knowledge. Moreover, they should develop an appreciation for the tentativeness of knowledge.

Examining the development of human institutions should be another focus of social studies education. How have these institutions changed and influenced further change? What are some of the major institutions which transcend individual cultures; e.g., families, religious groups, economic systems, strategies for governing and sharing/assuming power, laws, and means for promoting justice? What means have been used to maintain and change social institutions?

A comprehensive history program should also include the study of a number of major cultures. These studies might well examine the philosophy, art literature, religion, sciences and technology of a number of cultures from different geographic locations and periods of history.

A history of the development of technology also seems appropriate. How has technology influenced peoples' lives? What new possibilities and dilemmas are created by emerging technologies? How does technology affect the culture of a group? Who has access to the new development and who is left out? How are the influences of technology modified and controlled, if at all? How have technologies influenced man's level of freedom and responsibility toward his fellow man and the planet we share?

Students in our schools might be well served by an examination of United States history from global perceptive. How are we a case study in global interdependence? In what ways have our struggles (the American Revolution, Civil War, Industrialization, and involvement in global conflicts) mirrored the actions and events of peoples in other lands? Are the American experience and American dream really unique? Out of this investigation should come a feeling of pride in what we have tried to accomplish. In addition, students should develop a respect for the common aspirations and struggles of people in other times and places. This notion of history instruction should extend the students' views regarding the appropriate use of our physical environment and often seeming contradictory views of "the good life."

The social studies program should also include an in-depth study of some far reaching problems facing our species. These investigations should include gaining experience with problem solving strategies as they might be applied to environmental issues, population, energy needs, poverty, etc. Students need to see these problems as significant, complex concerns which need to be addressed on a number of fronts. While the students will not be able to solve these problems through their studies, they need to develop sufficient knowledge and concern for these molar issues so as to promote a sharing of the burdens caused by these problems while pushing for a collective solution to these vexing problems.

In order to help students understand the way social studies knowledge is developed, each student should be encouraged to study one of the disciplines in depth. This study should include:

- the questions that discipline addresses;
- the tools and strategies scholars in the discipline use to address these questions;
- the key concepts and vocabulary of the discipline;
- the primary findings and perspectives of the discipline; and
- the sources of criticism and challenge in the discipline.

While students should have a choice in which discipline they study, each student should develop a feel for the rigors of a discipline.

The study of synoptic disciplines may provide additional frameworks for understanding complex personal and social issues. Hartoonian identifies the synoptic studies as ethics, history, philosophy, and religion.[9] The modes of inquiry in these four areas bridge the disparate departmental arrangements which characterize most secondary curricula. The study of philosophy and ethics may be a particularly powerful experience in helping students develop a reasoned perspective on some of the complex issues that make up contemporary human existence. Moreover, synoptic studies may help students begin the arduous task of synthesizing knowledge from the vast amount of data offered to them through schooling and the myriad of information sources available in today's world.

Finally, we would encourage each student to participate in an authentic service experience. This would demonstrate both the ability and need to contribute to the life of another person. Furthermore, such experiences might serve as a partial antidote to the limitations on students' opportunities to make a contribution to their community.

The synthesis from these social studies education experiences should include:

- perspectives which will enhance their ability to live in harmony with one another and their environment;
- the skills, knowledge, and attitudes needed to influence one's life and to participate in a meaningful way in the economic, social and political institutions which shape one's human environment;
- information processing skills and theoretical frameworks which will enable them to analyze data themselves, others, the human institutions, and physical realities of their existence; and
- the ability to respond positively to change and the desire to participate in shaping the paths of change in their personal lives and social institutions.

These goals transcend the content of the social sciences. Indeed, they extend beyond many of the traditional views of schooling. Nonetheless, we believe they are tasks we must be about if we are to help students become enlightened, assertive citizens at this time in human history.

Some Enabling Conditions

The task of rethinking social education is muddled by inherent resistance to change and apprehension toward those who suggest alternative paths. This study group's deliberations suggest a number of conditions which can encourage people to pause and assess their current content foci and teaching strategies. The following paragraphs will indicate some perspectives and procedures which may foster the risk taking and venturing required in all meaningful self evaluations.

Changes which challenge an individual's personal and professional beliefs and practices must be offered with grace. The possibility of change need not be considered a repudiation of existing practices. It is our view that the new need not merely replace the old. Rather, change is a means of extending the scope and influence of existing ideas. Change also provides opportunities to develop and pursue alternatives.

The development of alternative thinking and practice requires sensitivity by all parties to the desires, priorities, fears, and conflicting agendas operating in all communities and schools.[10] These multiple viewpoints need time and space to be explored. We hope that those ideas and alternatives which have value will find support through the process of open inquiry, while those which are overly narrow or inconsistent with current realities will not stand the test. It may well be that suggestions for change, like new children's toys, require time, love, and attention before they can become "real."

> "What is REAL?" asked the Rabbit one day, when they lying side by side near the nursery. . . "Does it mean having things that buzz inside you and a stick-out handle?"
>
> "Real isn't how you are made," said the Skin Horse. "It's a thing that happens to you. When a child loves you for a long, long time, not just to play with, but REALLY loves you, then you become Real."
>
> "Does it hurt?" asked the Rabbit.

> "Sometimes," said the Skin Horse, for he was always truthful. "When you are Real you don't mind being hurt."
>
> "Does it happen at all at once, like being wound up," he asked, "or bit by bit?"
>
> "It doesn't happen all at once," said the Skin Horse. "You become. It takes a long time. That's why it doesn't often happen to people who break easily, or have sharp edges, or who have to be carefully kept. Generally, by the time you are Real, most of your hair has been loved off, and your eyes drop out and you get loose in the joints and very shabby. But these things don't matter at all, because once you are Real you can't be ugly, except to people who don't understand."[11]

We believe change is going to happen. Our decisions involve, "How do we want to participate in and attempt to shape the changes in our lives?" The effectiveness of our response to change may depend on whether we choose to participate in planned change or merely react to the changes that are thrust upon us.

As a starting point, human change may be supported by:

- facilitate discussions among people with varying points of view;
- being available and patient enough to encourage people to share their ideas and feelings regarding issues of importance; and
- accepting the concerns, goals, and desires of those affected by the change as important data to be considered in planning and implementing change.
  - What's in it for me?
  - Why are you telling me/asking me to do this?
  - What are the implementation plans for this change?
  - What support systems will be available as I try this suggested change?
  - Who gets the credit/shares the blame?

Teachers are regularly asked to become involved in changes which are not of their making and/or about which they have limited knowledge. Frequently, these changes have the potential of challenging or altering the teacher's established mode of classroom operation. Large group inservice programs are often used to "introduce" these innovations. Unfortunately, it is usually up to the individual teacher to bridge the gap between introduction to implementation.

The actualization of a curricular change is far more complicated than merely introducing a new idea to a group of teachers and expecting them to "do something" with this new idea. Individuals need time and assistance to integrate new ideas into their present set of teaching and learning strategies.

Hall, et al, have identified stages of personal concern surrounding innovations. This concerns hierarchy lists seven stages from unconcern to a level of personal involvement which enables participants to suggest second order innovations.[12]

STAGES OF CONCERN:
TYPICAL EXPRESSIONS OF CONCERN ABOUT THE INNOVATION

	STAGES OF CONCERN	EXPRESSIONS OF CONCERN
6	REFOCUSING	I have some ideas about something that would work even better.
5	COLLABORATION	I am concerned about relating to what I am doing with what other instructors are doing.
4	CONSEQUENCE	How is my use affecting kids?
3	MANAGEMENT	I seem to be spending all my time in getting material ready.
2	PERSONAL	How will using it affect me?
1	INFORMATIONAL	I would like to know more about it.
0	AWARENESS	I am not concerned about it (the innovation).

Staff development and school improvement projects promoting a rethinking of existing practices must deal with varying levels of concern. This may require developing a more individualized notion of inservice education. The Hall list of stages definitely indicates that the typical "guest speaker" approach to change is likely to have limited results.

Hall's stages point out the need for a systematic program which guides the implementation of an innovation. One cannot assume that a dynamic, "one-shot" introductory inservice presentation will produce change. Possibly the most glaring weakness of the guest speaker model of inservice education is its apparent disregard for developing skills needed to move from a new awareness or idea to new patterns of interaction. Yet, well planned, ongoing staff development programs can have positive effects.[13]

Change requires coalition building and breaking down the walls which keep people from working together. Effective solutions to vexing human and technological problems will come as people find ways of pooling their ideas and efforts. This coalition building will require proficiency in a broad range of interpersonal skills. Educational leaders need to model facilitating behaviors. We need to teach and manage in ways that demonstrate that people can and do make a difference in the history and future of our existence.

Rethinking social education is a call to examine the paths to our current condition. Additionally, evaluation processes must set the conditions for implementing desired changes based on a reflective assessment of our past and desired future(s).

To be effective, options must be offered with grace, honoring the integrity of each individuals; perspectives as appropriate for the person, based on that person's experience and needs. The variety of perspectives and goals involved in a community or group provide texture to human existence. Rethinking social education is not a call to limit the views of people concerned with social studies. Rather it is a plea to seek new strategies for integrating and focusing these multiple views on the significant issues before us.

Summary

A primary goal of social education should be to develop feelings of efficacy among teachers and students. Teachers need to feel that their efforts can make a difference in the lives of their students. Students need to develop the skills, knowledge, and attitudes which will enable them to act on their goals and live in accordance with their values. At this point in time, efficacy requires the ability to understand and influence change.

We believe high quality social studies experiences are essential to understanding the technological and concomitant social changes which surround and influence us. This essay has suggested some core ingredients of effective social studies programs. Individuals and schools may wish to alter and expand these suggestions as they examine goals and issues unique to their programs.

Finally, we have urged that the evaluation and promotion of any program be conducted with grace and compassion. Change provides new opportunities . It can also heighten the level of anxiety and strengthen one's resolve to maintain the status quo. Effective change requires careful planning and ongoing support.

Meaningful participation in our society will require committed action by enlightened, assertive citizens. Education must contribute to the development of our desired future.

> "There can be no more important education today than education for personal effectiveness and a sense of connection with big events. A truly educated person is one who has reasonable knowledge, if not command, of his environment, who performs those acts that are relevant to his well being and the well being of the people around him, who is able to think about and to control the effects by helping to deal adequately with the causes. However impressive our acquisition of world knowledge, however proficient our ability to marry theory to technique, if we cannot use our thinking ability and our skills to work for a safer and better world, our education is incomplete and we are in trouble."[14]

We believe the deliberations and subsequent resolves developed through the rethinking of social education can help all of us become more effective educators and citizens.

FOOTNOTES

[1] Robert Heilbroner, The Future As History, New York, Harper 1959, pp. 74-75.

[2] Alvin Toffler, The Third Wave, New York, William Morrow and Company, 1980, pp. 1, 12.

[3] Ibid, pp. 18-19.

[4] Maxine Greene, "Public Education and the Public Space" in Eductional Researcher, June-July, 1982, p. 9.

[5] Harry Broudy, Enlightened Cherishing, Urbana, IL, University of Illinois Press, 1972, p. 78.

[6] Arthur J. Lange and Patricia Jakubowksi, Responsible Assertive Behavior, Champaign, Illinois, Research Press, 1976, pp. 7, 8.

[7] John McPhee, Basins and Range, New York, Farrar-Straus-Giroux Publishers, 1980.

[8] Loren Eiseley, The Immense Journey, New York, Random House, 1946.

Jonas Salk, The Survival of the Wisest, New York, Harper & Row, 1973.

[9] H. Michael Hartoonian, "Potential New Directions in Social Studies Education: A Discussion paper," presented to the Wisconsin State Social Studies Curriculum Study Committee, Fall 1980 meeting, Stevens Point, WI.

[10] Seymour Sarason, The Creation of Settings and Future Societies, San Francisco, Jossey-Bass Publishers, 1972.

[11] Margery Williams, The Velveteen Rabbit, New York, Doubleday & Company, undated, pp. 16-17.

[12] Gene Hll, R.C. Wallace, and W.F. Dossett, "Concerns-based Consultant Skills for Change Facilitators: Diagnostic Concepts and Techniques," Workship session, The National Staff Development Council Conference, St. Charles, Illiois, 1977.

[13] Milbery W. McLaughlin and David D. Marsh, "Staff Development and School Change," Teachers College Record, Vol. 80, No. 1, September 1978, pp. 69-94.

[14] Norman Cousins, Human Options, New York, W.W North, 1981, pp. 26-27.

A PURSUIT OF SOCIAL STUDIES SCHOOLING IN THE COMING AGE

DeAn Hansen

Introduction

When one considers the plight of the peoples of the earth in 1982, an uneasy awareness arises which reminds one that there is so much to be done to insure postiive outcomes for humankind. Since the essence of social studies encompasses all human activity, social studies educators are challenged by an enormous task. Harry Broudy writes that

> "In teaching, as in all things, the path of wisdom and grace is to ask the right questions at the right time and in the right spirit. . . "[1]

It appears tht the time is "right" to ask old questions, made new, simply by the continuous evolution of humankind.

Once again, as social studies educators, we ask the following questions in the hope that the answers will guide teachers as they prepare human beings for the task of improving the human condition.

1. What are the elements of an effective social studies program?
2. How should social knowledge be structured for classroom/community learning?

To consider the first question, an attempt will be made to put the terms education and schooling in perspective. It is necessary to be mindful of the fact that schooling is but one mechanism in the whole process of education. "To be educated" has been popularly interpreted as "being schooled." However, education is now viewed as a lifelong process which is occurring wherever we find ourselves. Schooling then cannot be expected to accomplish all that is necessary to educate for life. What distinguishes "schooling" in the whole process of education is that "schooling" can be planned, while what one learns from the family, the television, or on the job is often incidental.

What then must the school's planned social studies program include? The body of literature in social education offers many answers, each having a different emphasis or thrust. However, in all that has been said about social studies schooling, the triumvirate of skills, knowledge, and values can be identified. It is suggested that schools must plan learning that will help human beings to operate in the world with skills (knowing how), knowledge (knowing that), and values (knowing with an understanding of what is cherished by themselves and by others).

First let us consider skills. At the core of all the disciplines is a set of generic thinking and reasoning processes or skills. As people refine concepts, engage in problem solving, and make decisions, they use these processes. Regardless of of the discipline being emphasized in a classroom social study, every teacher needs to guide learners through activities which will require them to practice a wide range of intellectual skills.

A skills network developed by Hartoonian and Ferguson[2] includes three skill groupings. The first includes the foundation skills of 1) observing, 2) classifying, 3) ordering, 4) measuring, 5) locating, and 6) recalling and recognizing. A second group of skills often is dependent on one or many of those skills in the foundation group mentioned above. In this group we find 1) predicting, 2) translating, 3) inferring, 4) hypothesizing, 5) analyzing, 6) quantifying, 7) imagining, and 8) valuing. The third group in turn depends on combinations of the skills identified in the first two. They are 1) searching, 2) group participation, 3) communicating, 4) interpreting and quantifying (maps, charts, graphs, time lines), and 5) making social judgments.

What is it then that a learner should "know how" to do? The answer is basic. The answer is to think and reason!

The second member of the triumvirate is knowledge. The following approach will provide learners with the social knowledge to give them a sense of control over their lives.

A developmental study of major institutions should guide teachers. That is, an expandable frame of reference must be provided for students, which will result in a Gestalt understanding of the modern world. Such an approach would include these components:

1. self and others,
2. society and institutions,
3. other societies and their institutions,
4. the physical world
5. the interaction of the above.

The third member of the triumvirate, values, requires equal emphasis in the comprehensive social studies curriculum. To make sense of the world, one must know with an understanding of that which is cherished by both individuals and groups as they live out their lives. It would certainly include knowledge of the values of American society.

Most important, teachers must approach their work mindful of the fact that there is no limit on the provision of knowledge of values. At the same time, a teacher's role calls for very limited expectation of commitment to particular values on the part of learners.

If social studies schooling can impact upon students in the above triumvirate, it will be making its institutional contribution to the whole, life-long process of education. Now, the second question can be asked. How can this truimvirate (social knowledge) be structured for classroom learning?

The initial response to this question requires consideration of how the knowledge is organized. Discipline barriers must be crossed. Teachers should attempt to prsent a historical development of the modern institutions of world in whole "pictures." For example, a study of the family should include political, economic, psychological, geograpic, and sociological factors as well as data and interpretations. In the age of the computer chip, having access to information will likely not be the problem. The problems will be in seeing the relationships between what is known in the various disciplines.

To accomplish the above, teachers in the separate disciplines should begin to work together to determine how to organize a particular school's social studies curriculum. Course offerings might change. For example, a student might take a semester of "Families" instead of a year of American History. In other semesters other institutions could be offered, such as religions, economic systems, or governments.

Such an approach has many implications for established educational practice. For example, social studies teachers need to recognize that a limited number of exemplary writings and events have great power to illuminate the human condition, (i.e., to build social studies concepts and illustrate relationships among the disciplines). Studied intensively, a work like Machiavelli's The Prince has the potential to replace many lectures and chapters in textbooks. In addition, as teachers attempt to guide learners to see whole pictures, they will continually have to use questioning strategies that will help students relate the impact of one institution on another and relate the knowledge of an institution to their own lives.

This will also necessitate a change in evaluation procedures. Our change in approach will be in vain if we continue to test in a way which requires only recall (i.e., replication) of information from the disciplines.

In turn, it will be necessary to initiate substantial changes in the preservice and inservice education of social studies teachers. The hope for program improvement lies in the knowledge, outlook and methods which teachers bring to their classrooms. This suggests a need to integrate the social sciences in special courses where the focus is exploration of the aims of social studies schooling.

While virtually none of the ideas presented in this paper are totally new, what would be new would be a united effort on the part of social studies teachers as well as teachers in other areas. We need teams working within public schools and the universities. The effort must be cooperative.

Perhaps the words of John Denver will summarize for us:

> "We are standing all together, face to face and arm to arm. We are standing on the threshold of a dream. No more hunger, no more killing, no more wasting life away. It is simply an idea, and I know it's time has come."

FOOTNOTES

[1] An unpublished paper by Harry Broudy entitled, "The Uses of Schooling."

[2] An unpublished paper by Michael Hartoonian and Phil Ferguson entitled, "A Skills Network for Social Studies."

A UNITED FUTURE FOR SOCIAL STUDIES: A NEGOTIATED BREAKTHROUGH AGREEMENT

Nancy Bauer

What happened at Wingspread, Summer 1982? Plenty. We achieved a breakthrough without ignoring the past. A synthesis without compromising philosophical differences. Most important of all was an open agreement to stop using the children's curriculum as a weapon in the competition for power among liberal, conservative, and radical grown-ups.

The participants in this Wingspread Social Studies Conference were able to make a joint public statement for the future of American social studies that finally moved beyond variety, pluralism, and relativism as the only rationale for the coexistance of our serious differences in explaining how differing people live together in one democracy. The agreement we negotiated can work because its rationale is broader, deeper, and more thorough than cultural relativism. The Wingspread agreement recognizes a common base in academic knowledge, an irreconcilable difference in philosophy, and an agreement to change the politics of curriculum development and adoption.

The Agreement

Reaching agreement on the need for some common base in academic knowledge was easy. Everyone on the committee (historians, social scientists, and education specialists based in universities, state departments, school districts, and school) was certain that American parents, teachers, and, therefore, students do not know enough about "people," "conditions," and "the dynamics of change." We are certain that too many people do not understand "the world" we live in. We agreed easily that there is a severe shortage of academically verified information in the requirements for both teacher preservice and inservice education and school curriculum. Why the shortage of verified information? The shift away from information was almost sanctioned in the seventies when the focus for teachers and students was deliberately narrowed from the academic disciplines to topics and themes that carried highly selected messages of reform: law, energy, pollution—and a maximum participation in problem-solving, critical thinking, and community action. In the sixties and seventies, we took knowledge of history and geography and literature for granted ("imagine wasting time studying the American Revolution three times"). Our agenda was focused on completing the American Dream through maximum participation in the Great Society.

The unusual part of the agreement was a willingness to settle for Illinois professor Harry Broudy's clearcut delineation of what it is that everyone needs to know. . . "the historical evolution of contemporary institutions."

A Need to Notice

My fear at this point is that readers will fail to realize what a startling agreement this was. Deciding on information to be given to children and teachers is a philosophical and political act; these committee members were in philosophical and political disagreement. They were well aware that "information," "events," or "content" may be "objects" but that deciding to put them into a social studies curriculum is not objective. When scholars, teachers, and parents select "important information," they do so because the information supports their philosophical position putting material into a school curriculum (or a family library) is a political act in that it makes a choice for other individuals, based on the beliefs of those who have the responsibility and the power to choose.

Recognizing that power and responsibility was underscored at at the conference by Paul Brandwein, the publisher who had dared to bring philosophical leadership to the curriculum movement of the '60's and '70's. He urged Wingspread participants to dare to bring together personal philosophy, concern for children, and dedication to civilization. A tall order, but, as always in his view, the only one worth filling. This Wingspread Committee was ready to look for such higher common denominators. I suspect that is why we were invited by the conference convenor, Michael Hartoonian. He is a rare combination--a philosopher, trained in the classics, who works through government.

A Close Look at the Agreement on Content

What then is so startling about the agreement that teachers and children should study thoroughly "the historical evolution of contemporary institutions?" The members of this group were all both politically active in the field of curriculum and philosophically aware. They all knew that we were basically divided into liberal reformer historians and radical social scientists.* We had been in disagreement and in competition for the content of the curriculum for years.

Liberal historians, myself included, love the charm and uniqueness of narrative history that never truly repeats itself. We delight in the stories of how real human beings stumbled, wallowed, and occasionally consciously created new ways of living. They may have planned and hoped for the ultimate future they wanted but more often they simply felt their way.

---

*The adjectives "liberal" and "radical" are used here as the stereotypical labels the two positions use to describe each other. Each is used to criticize the limitations of the other position.

The more radical social scientists see Western history and particularly American History as a continuing story of the loss of power by the many to the few. They have led contemporary history to social science and its study of patterns and groups. They have refocused the methodology of history from the examination of literacy sources of intellectual history to the quantitative description of the factors in the standard of living of the poor and the maldistribution of economic and political power.

While the liberal historians on the committee were happy about Professor Broudy's recommendation that we study "historical evolution," they would not have chosen to organize study into "contemporary institutions." Institutions are the bailiwick of social scientists, and contemporary institutions are a favorite focus of those social scientists who have chosen an active political role against injustices in the world and the imbalance in the distribution of power. Radical social scientists and social historians often choose to study and describe contemporary institutions--governments, corporations, churches, schools and universities--as exemplars of the cementing of power in the hands of the few.

Whether or not the few can be accused of actively conspiring to create power at the expense of the many, the more radical activists turn to the analysis of the structure of contemporary institutions to prove that whether by scheme or by change, the present is an unfair world order. When challenged to prove conspiracy, these people respond that how it happened is less important than the way it turned out. Studying individual achievement is misleading, they feel. Studying and quantifying the distribution of power among groups within controlling institutions is the key to their message.

The fight over "content" has been a real one. Social scientists have been responsible for the replacement of the humanities in social studies by topical, contemporary, social science. The difference shows in university-based research and we also saw the difference in our Wingspread Conference. The liberal evolutionary historians ask "What happened?" And we are satisfied with the uneven, anecdotal, chronological story, even with the risk of not finding any patterns or conclusions at all. The radical social scientists ask, "Oh, my God, what happened?" And they begin with a description of contemporary patterns of power in institutions--and work backward to find the causes of the miserable contemporary situation.

How then did we reach agreement?

The Negotiation

At the end of the first day, the committee reported to the total conference--a stalemate. We all had the courage to admit that the unresolvable issue was not history or social science but personal, philosophical convictions about power. The group agreed at that point, that if we had to recommend one direction for social studies curriculum, there would probably be winners and losers. None of us, however, slipped back into the '70's stance of variety, tolerance, and endless enthnicity without any kind of synthesis. All of us recognized the philosophical and political stance inherent in the ever-rising question "what should be the future of social studies?" There was to be no compromise. Could there be a synthesis? Was anything a worthy common denominator?

The members of the committee were too experienced and too committed to settle for a plan that was a-political or a-philosophical. There was to be no common denominator so low, or so purposeless and bloodless as "basic skills." No theme so all-encompassing that it was not recognizable as the contribution of social studies in particular--like "critical thinking" and citizenship." Neither skills or variety would satisfy the criteria of these philosophically and politically committed professionals.

The National Versus Global Dilemma

At that point the split in the group made itself evident around another argument--American studies or global studies? The committee divided among those who wanted more understanding of America in order to help make it better and those who wanted more global studies, in order to shape students' thinking towards a new world with a new "international power order."

The liberals tended to think "America is the best system yet, and improving"--though seriously flawed. They felt that the American dream has a reality all its own and well worth recognizing as a fact in the world's experience. To many liberal historians, America has charm in its incredible pursuit of society made up of vast cultural differences--on the assumption that freedom among differences is both global and a method to reach that other goal--equality.

To those for whom the power issue is the only focal point, the present system is a hoax. They see no hope. Power, they say, cannot be doled out by those who have it to those who don't. The Western system and particularly the American version of it, has to go--in factor of a global system yet to be designed, but undoubtedly better than anything to date. At least it is, in their view, worth risking everything.

The Compromise

On this point we did compromise by enlarging the scope of social studies and the time devoted to it. In that way, we could stop competing for the single hour in the day with two important themes. We agreed that we would all support both more understanding of America and more recognition of how interdependent America and Americans are and have been with the rest of the world. In order to accomplish such understanding with necessarily thorough detail, we also agreed to lobby actively for more time for the study of people in children's school experience. Science, math, reading, and the arts are pieces of the human experience. Social studies as Hazel Hertzberg and Philip Phenix at Columbia, as well as this writer, have been recommending for years, should be the integrator of philosophy and evidence that has been missing since the fragmentation of curriculum.

An easy numerical compromise was two hours or courses or strands per year in the curriculum, instead of fighting over one. There is more evidence to be studied; more perspectives to be considered. One strand should be devoted to understanding Americans and the American experience and one strand devoted to understanding Americans in their relationship with others on the earth or to comparing our lives to others.

The Curriculum Synthesis

If we are all willing to stump the country for two "periods" in the school day, or two strands in a school year, for greater understanding of people and their world--then what exactly were we going to recommend be studied within that time? That brought us to the need for synthesis and back to Professor Broudy's idea.

If there actually is enough time in children's school lives to benefit from the world's scholarship, each individual on the committee was willing to trust the children to come to "proper" philosophical and political conclusions. We agreed that our two positions on desired outcomes were and are irreconcilable but that both positions could benefit from teachers, parents, and children knowing more. As educators, none of us were willing to use ignorance as a way to gain followers among parents, teachers, and children. Faced with the win/lose stalemate, we finally agreed to compete politically outside of school rather than in. The people who wished to change the world radically agreed to an historical and evolutionary structure to social studies--as long as it was in pursuit of understanding the contemporary institutions they dislike and distrust.

The liberals who counted on the "good" and "creative" people to reform or improve the world were satisfied that by watching the present institutions being built over time and by understanding in detail what actually happened, at least children would have the intellectual ammunition to fire at those critics who distrust reality with omissions, oversimplifications, and sermons.

Neither group was interested in perpetuating fairy tales. Both cared about the quality of scholarship. Both were tired of the present lack of information on which to build any philosophy or democratic political commitment.

The Recommendations

The recommendations are simple. The committee has a great deal of practical school and political experience and has no intention of recommending a plan that would not be adopted and adaptable. Following are three recommendations and the practical analysis of why they should work.

1. Two parallel strands of study of people every year including study of both ourselves and ourselves in relation to others. From the practical political side, this would give the state education departments a nationally coordinated mission with the opportunity at the state level to do what they do best--act as expert consultants to identify strengths within schools and universities and coordinate and facilitate the consolidation of those strengths with face-to-

face meetings. It would give activist parent groups of all kinds a common platform to which they already subscribe--higher academic standards. It would help to lessen non-academic political activism in the schools and about schools.

2. The coverage and method of teaching within each year need not be mandated nationally or even statewide, but left to the strengths and interests of a particular teacher, group of parents, and school. In this way schools can adjust the curriculum to make it appropriate to the age and experience range of the particular children for which they are responsible. There will be plenty of time for the study of a city, a state, a century, a topic, a people, a person, a tribe, a race, a nation, a group, a theme. Each teacher could approach the same agenda from a different data and experience base. So much the better.

This would give the central administration of a school district the opportunity for leadership in providing ideas and support (both academic and financial) for effective ways to bring information and experience and skills to the children in that district.

The teachers' association or union could play a creative leadership role in the continuing re-education of the faculty.

The P.T.A. could be involved at both the district and school level in specific partnerships for learning. Individual schools with the leadership of a principal and the support of the parents could use local strengths to provide for each grade level and classroom.

State and local rigid scope and sequence charts could finally give way to professional curriculum development based on evidence about child development. No longer would the teacher who goes to Mexico and speaks Spanish be required to "do Japan with the third grade." No longer would the high school teacher be required to cover "from Plato to NATO" in one year.

No longer would American history courses have to rush to begin in 1789 as if Protestant modern European background and English colonial cultures and values had nothing to do with the conflicts over our contemporary institutions. Students could study the same facts from different angles or different facts from similar angles and not feel the pressure that if you have the 48-hour flu you will miss the Judaeo-Christian heritage or the Greek view of citizenship or an understanding of Japanese opposition to free trade.

School districts and publishers would be encouraged to have a common agenda but not a one-way, top-down, national curriculum which discourages new ideas, takes the initiative out of teaching, and forces publishers to provide only the most bland, general kinds of materials.

3. The subject matter would be academically sound and organized flexibly to use the latest scholarship and the changes in focus caused by current concerns. A curriculum would continue to be defined as organized information, but it would no longer have to choose between overly-general encylopaedic, no-thesis textbooks on the one hand and topical sermons of political activists on the other. "A study of the historical evolution of contemporary institutions" has a common base for Americans with their great diversity of background and idealistic common agenda of freedom, equality, and responsible citizenship.

The Wingspread Conference began with philosophical discourse among experienced people who seriously disagreed about the world we live in. They agreed, however, on the need for lifelong increased knowledge about people for adults and children. And they agreed on the need to create an honest and politically possible way to achieve that goal.

FROM INFORMATION TO KNOWLEDGE IN A NEW AGE

Carole Hahn

What knowledge is of most worth to the children of the 1980's who will be adults in the 21st century? Clearly, the answer to that question is not the same as it would have been to a similar question in 1920 when the currently dominant social studies sequence was developed. Recent revolutionary changes in our social environment demand dramatic changes in citizen education for the future.

The revolution in communications technology brought about by computers, microchips, and fiber optics is one example of the changes that call for a redesign of education. Now it is possible to see, hear, and interact with people around the earth instantaneously. Soon humankind will have easy access to all known information. But having this overwhelming amount of information readily available is insufficient; citizens need to possess the knowledge that will enable them to utilize information for the benefit of human society. Our new technologies can assist in developing, but not substitute for such knowledge which requires insight, understanding, and judgment. Education for the new age must teach students how to use the technologies so that citizens can bring relevant information to bear on issues. It must teach them how to think critically and reflectively about issues and how to make judgments in light of their values.

New research in fields like genetics and medicine further adds to the reality of a changed world that demands a different education. Now life can be sustained beyond previously accepted limits and as a result, our must fundamental assumptions are being challenged. Further, even the working of the once mysterious brain is becoming knowable. While research and technology have given humans the power to comprehend the most microscopic events within cells, they have also given us the power to destroy life at the most macroscopic level. All humanity, and all other species as well, can be blown into oblivion by the superpowers. Citizens of the new age must confront issues far more serious than any imagined by the curriculum writers of 1920.

Taken together, these events and others cry out for a reconceptualization of social education. But who shall do it? When? And by what processes? In the United States that task falls into the realm of "local control." In reality, however, local curriculum committees turn to the available textbooks to decide what should be taught in social studies and at which grade level. The content of those textbooks is determined by what publishers believe will sell, which in turn is influenced by what people are used to. In this endless cycle, tradition creates the curriculum. The result: textbooks barely change -and the instruction in the schools follows the textbooks. It is little wonder that children find social studies irrelevant and that national surveys conclude that it is inadequate. It was designed for the needs of a very different world. Rather than bemoan this state of affairs, it is time to get on with the task of reformulating social studies education.

In planning a new curriculum we begin by looking at the needs of the society and the child in a new age. An adequate social education for the 21st century should develop in youth:

1. An ethic that promotes both freedom and justice - socially, economically, and politically.
2. Cooperative survival skills in a competitive world.
3. A sense of community that transcends all levels of human society, including local, state, and national, and world citizenship.
4. Mental and emotional attributes needed in a society that is constantly changing and conflicting.
5. Skill in the evaluation of information.

6. The ability to use constructively the new electronic technology for the benefit of human society.
7. Moral and ethical ideals related to the democratic values.
8. Adaptation of American values and beliefs that are based on democratic principles, American culture, and traditions.
9. Knowledge of the historic trends that have influenced the human species.

Developing in youth an ethic that promotes both freedom and justice is the primary objective which underlies all others. The achievement of that one objective is what makes the future worth preserving. It is this potential in humans toward which all our intelligence, commitments, and technology should be directed.

The second and third objectives, which call for the development of cooperative abilities and of an appreciation of the human community, are necessary if global citizens are to solve the shared environmental and economic problems they face. The old curriculum resulted in students acquiring a we/they dichotomous view of the world's peoples and an attitude that we must "beat them." Clearly, such an orientation is not adequate to solve such problems as world hunger, contamination of the air and water, depletion of natural resources, and nuclear destruction. The realities of interdependence require that from the time they are very young, children should learn that they share a common destiny with all peoples and all species. For that reason, the traditional "expanding environments" curriculum (family to community to state to nation to hemisphere to world) should be replaced by one which helps a student to acquire multiple identities simultaneously (in family in community in state in nation in world). Further, objectives 2 and 3 require changes in the methods as well as the content of instruction. Schools, as well as homes and workplaces, should give children and youth opportunities to work cooperatively to solve problems.

For people to be able to cope with the continually accelerating rates of change that have been described in the books Future Shock, The Third Wave, and Megatrends, youth will need to develop a set of emotional, evaluative, and creative abilities. It will be particularly important for citizens of the new era to be able to analyze the information that bombards them, to apply it to the relevant issues, to reflect upon implications, and to make wise judgments with concern for the consequences of alternatives. To benefit humanity, the quantities of data and the advanced technologies must be combined with the citizens' sense of multiple communities and commitment to justice and freedom.

Objectives 6, 7, 8, and 9 relate to the transmission of democratic principles to future generations. Democracy rests on the assumption that people have the ability to govern themselves. It respects the intelligence and integrity of individuals, and it expects them to participate in the decision-making process. Democracy denies thought-control; it therefore requires that all issues be open to reflective inquiry. And, ultimately, democracy requires that each generation self-consciously choose a democratic way of life. The future, then, depends on a social education which develops in youth rationality, commitments to freedom and justice, and an appreciation of individual humanity and intelligence.

In order to achieve these objectives, students ought to study about human rights on a global scale and about their own and other cultures' struggle to achieve those rights. For students in the United States, that will involve studying about worldwide human rights struggles and, in particular, about the evolution of American values and institutions. While knowledge about human rights and historical experiences can do much to give students insights and understandings to better comprehend issues they face, such knowledge alone is not sufficient to instill respect for those rights themselves. Students must experience respect for human rights. The schools are an ideal setting to give them such practice. Therefore, schools must themselves become more democratic and more respectful of justice, freedom, equity, and participation. Secondary schools, especially, must give students practice in reflective inquiry into all issues - no matter how controversial they may be. It is only through such experience, combined with knowledge, that the next generation will be prepared to choose a democratic way of life for themselves and their children.

Principles to Guide Curriculum Development

1. The goal of social studies or social education is to develop reasoning, caring, participating citizens in a global context.

2. Education is a transaction between knowledge and the knower, and we must recognize that both are dynamic. Therefore, the curriculum must continually take in new knowledge from the scholarly disciplines and from the experiences of students.

3. It is time to replace the "expanding environments" structure because students do develop multiple identities simultaneously - self, self in family and community, self, family and community in the cultural context, and the recognition that we are only one culture among many and one species among many. These multiple identities will be realized with increased complexity and sophistication, but the whole set can and should be presented each year. The multiple identities do not define topics for grade levels; rather, they suggest that each topic studied should contribute to this multiple identification process.

4. While the curriculum is developing the child's knowledge of self in the world, it should also contribute to the reasoning, caring, and participating abilities of citizens by giving children and youth much practice in exercising those skills.

5. The curriculum sequence and instructional processes should draw on research from developmental psychology and education. As young children learn economic, political, geographic, and sociological concepts, learning activities should capitalize on their ability to learn from concrete experiences and their interest in fantasy. Stories can be used from historic events and from settings the world over, as long as they are related to the interests and experiences of children. Research has demonstrated consistently that children learn much more challenging concepts and generalizations from the various social sciences than were presented in the old "expanding environments" curriculum. Middle school children should be given much experience in perspective-taking and in hypothetico-deductive thinking. Cross-cultural, historic, and futures scenarios can be used for role play and discussion of others' perspectives. Timelines can be utilized to facilitate understanding cause and effect relationships in historic events. Secondary students can extend that understanding to reflection about multiple causes and multiple effects among abstract concepts. High school aged youth can examine controversial social policy issues and draw insights from history to better understand contemporary and future phenomena.

6. Learning occurs as one makes meaning out of dissonance; the classroom should therefore be a forum for analyzing difficult issues. This will require that classroom environments ensure psychological freedom, security, and respect for diverse beliefs and values. Also, this suggests that the social studies curriculum has a responsibility to bring children and youth into contact with the enduring issues, questions, and

values which have always caused tensions and challenged humankind. The curriculum ought to draw issues and dilemmas from the great works of both western and eastern civilizations and from the Third World. Historical biographies and stories of the great and the average should be used. Powerful concepts and generalizations from the social sciences and other disciplines ought to be used to foster understanding of historical change and continuity and of contemporary events.

7. The social studies should use the environment in and around the school as content. This requires that social studies educators take the lead in building bridges to the community.

8. Social studies educators should take the lead, also, in democratizing the schools. Students will internalize democratic principles and they will respect fundamental freedoms and human rights only when they have experienced the advantages of such values. In school, children and youth should have the experiences of being loved and loving others.

9. Social education for the new age should not be limited to a curriculum that occurs in schools between 8:00 a.m. and 3:00 p.m., five days a week for grades K-12. Rather, we must recognize that citizenship education occurs after school hours and after school years. Much social, political, and economics knowledge is acquired from family, friends, the media, and fellow workers, and it continues throughout life. While this has always been true to some extent, the dominance of television in our lives and the fact that most of us will live 20 years beyond retirement demand that more attention be given to out-of-school social education. Those planning the school curriculum should relate their plans to what is learned out of school.

In summary, social studies educators are not being asked merely to substitute one scope and sequence for another, but rather to make a paradigm shift as they attempt to prepare citizens for the new age. Social and technological changes are continually creating new realities. It is our challenge to produce citizens who will direct those new realities so that they nurture that which is most humane and which assures positive outcomes for humankind. In a sense, social education has a responsibility to improve the conscience of humankind, to prepare citizens to see the ghosts of the future on the horizon, and to direct them toward positive ends.

REORGANIZING A PROFESSION

Richard E. Gross

Our group was comprised of high school teachers, social science specialists, and college professors. No great differences emerged during our discussions, although some of us were more traditionally oriented than others. The major limitations upon our progress were not differences of opinions but related rather to the complexity of the issues we faced and the very short amount of time that we had to listen to one another and to try and reach consensus in our conclusions.

The Goal

Our first task was to attempt to define what might constitute an ideal social studies program. There was a strong agreement that current disciplinary boundaries continue to fragment the social education of children and youth. It was recognized that many of the prime concepts and generalizations in our field, as well as certain important skills, are to be gained from the history and the social science disciplines where they have been engendered. Some hesitancy was evidenced towards holding to present course designations which are frequently but shallow reflections of the scholarly disciplines. Some believed that we should attempt to transcend present academic boundaries, not only intra-field, but even to find incorporate valuable contributions of the humanities as well as science.

Even without attaining a needed precise definition, we realize that the social studies are, at the same time, something less and something more than mere condensations or reflections of history and the social sciences. Clearly, a well conceived program of social education should be at the heart of general education throughout the elementary and secondary school years.

Where besides the traditional disciplinary bases, are those who would construct an adequate and timely program of social studies to look for guidance towards the essentials to be stressed? Certainly a second area to be examined for goals and content emphases is comprised of the social, economic, and political trends and related problem-issues that beset our society. A social studies program would be sterile unless based at least in part upon such important and immediately enveloping affairs.

A third reservoir of elements of an effective social studies program should stand at the core of the citizenship efforts of the school. It includes the traditional ideals of American society, and important values which transcend the political arena.

A fourth component of content to illuminate the functioning of the social studies is the study of community institutions and agencies which now stretch beyond the narrow local limits.

Fifth, it was strongly emphasized that the teacher, the classroom, and the school itself, as models of enlightened social education and the democratic process, are providers of standards and means that build upon the bony structure of the social studies the blood and flesh of humanity as well as reality.

Our group had no opportunity to structure one or more trial articulations of a scope and sequence that might effectively reflect the foregoing five factors for a new curriculum; but it was clear that such selection and designation are a most important challenge. It was also held that such efforts merit national attention of leading scholars and professionals over a period of years wherein the NCSS and cooperating organizations might conduct research, pilot trials, and the evaluation of recommended programs.

A Model

Subsequently, although our group did not find time to detail specific elements of a structured set of new social studies offerings for elementary and secondary schools, it did give considerable attention in reacting to a comprehensive model presented by one member. This model attempted to illustrate how the curriculum (the tasks of learning) needs to be systematically tied to the available resources (teacher background and knowledge, content from the social sciences and history, cultural values, etc.) and to the social context of schooling (variables of family, school, community, etc.).

By reaching such articulation, one can develop an open-ended, continually evolving program of studies. Such a social studies curriculum would probably be characterized by a breakdown of typical subject matter and departmental boundaries, opening the way for entirely new approaches to the content of social education.

At this point, several members of the group forwarded the position that much that is good and sound is currently being attained by our traditional curriculum. The proposition was urged that teachers should strive for greater professional clout, that we should stop apologizing and start to present ourselves as wise elders. It should be emphasized that such instructors have much to contribute as synthesizers rather than spending too much time on questioning and analyzing. After all, one of our major responsibilities is to help society effectively transmit that which is good to each new generation. The group was reminded that we need to be realistic and that planning towards possible change should occur in a reasonable mode. Any efforts to implement curricular change need to be multiple-directed. A satisfactorily revised curriculum can only be attained by moving simultaneously on several fronts -- that is, working with teachers, school administrators, the public, and producers of materials. Several members of our group held the view that a reconstruction of social studies and an elaboration of a new curriculum will be of limited value, if any at all, unless accompanied by a thorough reworking of the entire school system. If that does not occur, at least an interrelated curriculum revision must involve all subject areas in the school program.

Many elements of typically organized schools tend to inhibit progress. We discussed present difficulties stemming from the current testing movement -- especially in light of the weak measures available and the manner in which results are used. Another curricular breakthrough might be an end of the age grading of pupils. If children and youth were free to move ahead at their own pace (accompanied by a greater degree of individualized study), appropriate alterations may more easily be made. The traditional designation of school subjects by grade levels could then also be ended more easily. Undoubtedly, the changes made possible by electronic technology can provide another avenue for educational progress. It is, however, our opinion that we should attempt to organize reforms so that they do not appear sporadically like the emergence of unassociated mushrooms. One of our members challenged us to "stop rearranging the deck chairs on the Titanic."

Problems and Prospects

Our final discussion session was devoted to the problems of preservice and inservice teacher education. A serious alarm was evident as a litany of difficulties were recounted: the loss of able teachers because of aging and early retirement, atrocious school conditions, poor salaries, and the lack of positive rewards to those involved in both elementary and secondary school instruction. Also mentioned were shrinking budgets with their multiple debilitating defects, the impossibility of developing adequate subject matter backgrounds in elementary teachers under present credentialling requirements, similar challenges with employing narrowly specialized secondary school teachers, the misassignment of unqualified personnel to teach social studies, and the shrinking of social studies offerings and courses in both the elementary and the high schools. While all the foregoing were viewed as serious, there was particular concern over matters related to overcrowding classes, the decline in available funds for needed supplies and instructional materials, and shortage of time for needed instructional planning. Of course, the most serious impact here is the resulting freeze upon the employment of idealistic beginning teachers with their fresh ideas and ever more essential energy.

In light of current conditions, most of our discussion related to inservice and continuing teacher development. It was stated that school district trustees and administrators must now come to realize that they can no longer depend primarily upon outside agencies or the teachers themselves to provide such necessary education. Even in a period of limited funding and the previously mentioned conditions, planning and budgeting for extensive professional growth options should now occur. These can be jointly sponsored with teacher associations, institutions of higher education and other agencies.

Continuing education can feature internship programs, the designation of master teachers, varied salary schedules and rewards, increases in consultant and resource personnel, teacher leaves and sabbaticals, 12-month employment plans, teaming, demonstration of exemplary approaches by master teachers, and retraining for competency in subject areas now short on qualified mentors.

Our group agreed that in curriculum implementation, as well as in instruction and pupil motivation and progress, the teacher remains the key aspect in education. Ways must be found to forward the qualities of able and dedicated teaching. No curriculum will flower without the cultivation and facilitation of inspiring master teachers. In the long run, then, the attainment of new curricular directions in any field is immediately related to extending the opportunities for significant continuing education for teachers.

FUTURE DIRECTIONS FOR SOCIAL STUDIES EDUCATION

B. Robert Tabachnick

We can organize thinking about future directions for Social Studies education around four key components: social education, integration, community and diversity.

Our group began by identifying its primary interest to be in social education. Social education is more comprehensive than social studies or even than schooling; it begins before children attend school, goes on before, during and after school and continues throughout life. Experiences in school can play an important part in a person's social education but school can't possibly provide all that a comprehensive social education requires. School life and school-directed studies are a part of a person's social reality, just as social events in the world outside of school are a part of that reality. School social studies can play an illuminative role, making social life more comprehensible. Students in school can learn and practice intellectual skills of social analysis. They can learn how to make social values explicit, how to commit them themselves to social action, how to judge the consequences of action.

To contribute to students' social education, social studies must help students acquire knowledge about social life--what is happening now as people try to live together in a productive way; what happened in the historical context out of which today has come and which today will become. Accomplishing these aims means letting the world into the school, as well as having the school reach out into the communities that surround it. In addition, if one goal of social studies is to contribute to learning that takes place out of school, students must learn how to ask and answer questions to which no one else knows the answer, how to examine issues for which no one else has the resolution.

We can paraphrase T. S. Eliot by observing that, "Social studies is spread out against the curriculum like a patient etherized upon a table."

There has been more worry about coherence and completeness in social studies than about recognizing and fanning the sparks of student concern, student curiosity and student commitment. Integration is a key idea for social studies that try to use intellectual substance to point the way to social action. We believe that social studies should become an integral part of every person's social education. For that to happen, we need to integrate student interests in learning with adult interest in schooling. That suggests a social studies curriculum that is multidisciplinary, with all social science disciplines contributing to the exploration and understanding of social history and of contemporary social life. That also suggests a social studies curriculum that deliberately is left slightly incomplete. It does not preplan and schedule every moment, in order to leave some time and opportunity, as well as the necessity, to respond to local and contemporary questions, issues and interests.

A third key idea for social studies is the idea of community: social studies as a community of ideas and of idea-makers. Community develops from the apparent contradiction that preserving the integrity and individuality of community members leads to recognition of common needs, common concerns and shared interest in the community of ideas. A multidisciplinary approach recognizes that all the social disciplines have important contributions to make to understanding social events. Such an approach gains added strength by respecting the integrity of disciplines as ways to define and explore social life. At the same time, we acknowledge that our goal is to develop social meanings with students, rather than to serve the "interests" of history or economics or any other discipline.

The United States is as socially diverse a community as the world's community of nations. Social diversity produces disagreement and controversy. That controversy can provide as important a dynamic for study as it has for social progress. Students can study controversy and competing positions to learn how to look for and discover consequences of alternative actions. Our aim is to achieve loyalty to democratic ideals among our student--ideals of social justice; of respect for human dignity; of freedom to an individual, to think, to search, to speak; ideals of responsibility for the social good. Students can discover the variety of options we have for expressing diversity in ways that maintain social cohesion. Students may find it easier to develop that loyalty to democratic ideals when the practical day-to-day life of the classroom illustrates those ideals in action.

There is more to knowing the world than reasoning about it. Some knowledge is tacit knowledge, intuitive understanding, the unverifiable experience of others that is signaled and confirmed by our own unsharable inner lives. We need to recognize this as a frontier we have not done much with. Students can learn that it is all right to have feelings even when they cannot share them, to be intuitive as long as there is a balance between rationality and emotion. Students can be open both to the critique of reason and the power of feelings.

It may be difficult, if not impossible, to achieve these goals in the fragmented school experience that most students encounter, particularly in the high school. We believe that we must re-examine the structure of the school, aiming to create a structure that permits the use of sustained time in which to build bridges between disciplines, in which to study social events in depth. This would have profound consequences for how teachers should be educated in order to help implement change toward more sustained and substantial social studies.

We end with a cautious and cautioning event. We have said that we want some openness in the curriculum and that there are many roads to achieving goals for social studies. But the group did identify goals and not any road will help us arrive at at these. We do not propose that the whole curriculum be local or open. Indeed, we expect that most of the social studies curriculum will be planned carefully to encourage integration among social science disciplines and between school studies and contemporary social life. Difficult as it may be to achieve these delicate balances, they are necessary if we are to meet our responsibilities to ourselves as professionals, to our students, to the communities in which we teach. As professionals, we are also responsible for designing practical first and second and next steps that can move us toward our goal of achieving this vision of future directions for social studies education.

PART THREE

RECOMMENDATIONS

The following recommendations flow out of the discussions at Wingspread. The reader will, no doubt, find other implicit recommendations and should be encouraged to discuss these ideas with colleagues. The process of implementing these recommendations will vary, of course, with degrees of commitment and resources, but we would suggest as a first step, a thorough and reflective discussion of the ideas presented in this volume.

COMMON CURRICULUM EMPHASIS WITHIN A DIVERSITY OF INSTRUCTIONAL PATTERNS.

Given student diversity on the one hand, and the students' right _not_ to be allowed to escape that which is worth knowing on the other, it is recommended:

- That various modes of teaching be encouraged so that all students can identify their best learning styles;
- That a basic and common curriculum strand be available to every student;
- That such a common curriculum include attention to a decent mastery of symbolics (verbal and mathematical), conflict resolution, reasoning, and ethics, social, economic, and political institutions, and exemplars of the great works of human history; and,
- That students confront the most fundamental civic and moral values of human civilization and be helped to think critically and persistently about ways to improve the quality of life and the human condition.

CIVIC LITERACY...FUNDAMENTAL PREMISE IN THE ARGUMENT FOR PUBLIC EDUCATION IN OUR DEMOCRATIC REPUBLIC

Perhaps the most significant claim in the report of the National Commission on Excellence in Education ("A National At Risk") is:

> Our concern goes well beyond matters such as industry and commerce. It also includes the intellectual, moral, and spiritual strengths of our people which knit together the very fabric of our society. . . for our country to function, citizens must be able to reach some common understandings on complex issues, often on short notice, and on the basis of conflicting or imcomplete evidence."

Given the central purpose of social studies; namely the development of enlightened citizens, it is recommended:

- That we recognize the long-standing and overriding purpose of the social studies as the development of civic literacy;
- That civic literacy be defined as effective living within the several communities in which we function with abilities in communications, participation and decision making, critical thinking, and community service;
- That school and community programs and projects be articulated so that citizenship education can take place outside of the classroom as well as within the school walls;
- That social studies professionals at the local level consider the National Council for the Social Studies', "essentials for the social studies" as a starting point for developing better civic literacy programs.

INTERDISCIPLINARY STUDY WITHIN THE SOCIAL STUDIES FRAMEWORK

Given the nature of contemporary local and global issues, and the changing configuration of research and knowledge development it is recommended:

- That social studies professionals work with other departments to develop courses that reflect current issues, research, and knowledge development; e.g., science and society, culture and language (second language learning), and social mathematics (computer sciences, statistics, and probability);
- That attention be given to the subject area of philosophy (particularly ethics and logic) so that teachers and students may be better able to analyze and synthesize issues as well as develop better decision-making processes.

PROFESSIONAL GROWTH

The major points that should be made about professional growth are: (1) that the two notions of individual and community (school setting) must be addressed together; and (2) that classroom teachers (and administrator) must be more involved with the creation and use of research.

First of all, the idea of developing a quality community or setting can be viewed as both a building/district issue or as a larger community/state issue. Professional growth, of course, must address the needs of individuals, but the significant issues of quality and productivity boil down to questions of freedom, trust, responsibility, able colleagues, recognition and advancement, which are concepts of community, team work, and mutual support and encouragement.

Second, teachers (and administrators) must be more responsible for creating and using educational knowledge (research). If this is not attended to, then, by definition, there is no profession.

To address the quality of life in the school, the health of the profession, and the professional quality of individual teachers, it is recommended:

- That each school building and district prepare a "continuing professional development" plan that will specifically address each discipline area (i.e., English, social studies, science, mathematics, etc.) as well as general school climate/organizational development issues;
- That provisions be made (within these plans) for individual growth and academic department, school building, district-wide and community development;

- That the continuing professional development plan delineate linkages with professional organizations, universities, colleges, the state education agency, other schools, etc. that can help address the plan's objectives; and
- That financial support for these activities come from a specific allocation earmarked for professional growth, and that these funds be given a specific,, non-transferrable line in state and local school budgets.

CONTENT SCOPE AND REQUIREMENTS

The scope of a quality social studies program must address the holistic goal of developing enlightened citizenship. To this end, it is recommended:

- That two hours be allocated each school day in both elementary and secondary schools to the study of people, human institutions, dilemmas and ideals. . . focusing on insights from history, the social sciences, science, and the humanities;
- That two perspectives could be developed--on the one hand, students should focus on how our society has reached its present condition and can approach the future--on the other, they should focus on how other societies have developed and how we interact with them;
- That emphasis be given to, (1) skills of reasoning and problem solving, (2) skills in social deliberation, (3) study of the origins and history of major social institutions, (4) the study of exemplars of social ideas and processes (the classics), and (5) study of current concerns and their relationship to enduring themes in past human experience;
- That social studies be required every year in the seventh through the twelfth grades, with attention given to interdisciplinary courses in at least one year of the six-year requirement;
- That attention be given to a concern for writing, reasoning, and ethics within the social studies program;

- That provisions be made for authentic community service experience for all students;
- A broad history of the United States in its global setting organized around the conflicts, problems, and issues that characterize each period in our history;
- That an in-depth study of a number of social problems including practice in the skills of problem solving. Problems should concern, among other things, the environment, nuclear energy, population, food, and poverty.